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Chronicle

Home News.—On the same day which brought the news from London of the German proposals for peace, it was announced from Washington that President Coolidge

had taken a further step in his plan for calling a Disarmament Congress. On March 24, accordingly, it was

announced that the President had laid the whole matter officially before the Secretary of State with a request for exhaustive study of the possibilities. This is looked upon in Washington as a preliminary step to inviting the leading naval powers to consider a limitation of naval auxiliary ships and aircraft, thus rounding out the work of the former Washington Disarmament Conference. It was made known, however, that the Administration has no intention of calling such a conference against the desires of France. It is understood that this move of the President has two motives: to obtain a clear idea of the problems to solve, and to send out "feelers" for foreign opinion. On the next day, the President called Senator Borah, chairman of the Senate Foreign Relations Committee, and conferred with him for nearly an hour. It will be remembered that Senator Borah was largely instrumental in bringing about the former conference. After the President's talk with Mr. Borah, it was stated that any

plans for cutting down land armament were abandoned. This is supposed to be due to the opposition of France based on the situation of Poland.

The civil trial brought by the Government to cancel the lease of the Teapot Dome naval-oil reserve to the Sinclair interests ended on March 26. The purpose of the Government in this trial was to show that the lease had been obtained through fraud and was therefore legally void.

Teapot Dome Trial

One of the principal features of the trial was the absence, outside of the United States jurisdiction, of the four leading witnesses whom the Government has relied upon to prove its contentions. These witnesses were wanted to explain the transaction by which a large quantity of oil had been sold by the Mexia Companies to the "Continental Trading Company," guaranteed by the Sinclair interests and immediately resold to these interests at a profit of twenty-five cents a barrel. The Government claimed that ex-Secretary Fall was the principal beneficiary in this resale. The case, therefore, seemed to turn upon the ability of the Government to establish a complete chain linking up Mr. Sinclair with Mr. Fall. The Sinclair attorneys, on the other hand, argued that it was not proved that the responsibility for the resale profits can be traced to Mr. Sinclair. The defense also relied very strongly upon the testimony of Admiral Robinson, who declared the lease to be highly necessary at the time on account of a "national emergency," but it was not divulged just what this emergency was. It was expected that whichever way the Court decides, an appeal will be taken and that the next step in the litigation will take place next Fall before the United States Circuit Court in St. Paul.

Egypt.—The second Egyptian Parliament was dissolved by royal decree nine hours after its inception. That the new Parliament could not continue for any great length of time was regarded as certain; but that it should collapse after the first session came as a surprise even to the assembly itself. In the recent elections the Government party and the Zaghlulists obtained almost equal representation. The Zaghlulists claimed that they were the majority party and that therefore they should take over the Government. Due to British influence, however, the King could not admit this. On March 23, Parliament opened with most impressive ceremonies; the customary reading

Speedy Dissolution of Parliament

of the speech from the throne was received quietly. A vote was then taken to elect the officers of the Chamber. Zaghlul Pasha was chosen as President by a vote of 123 to 85, and two Zaghlulists were elected vice-Presidents. Then came an adjournment of a few hours. When Parliament reassembled, Premier Ziwar Pasha read the royal decree of dissolution and announced that new general elections were to be held. This declaration was received by the Zaghlulists with mad enthusiasm. More than ever they began insisting on their demands for the complete independence of Egypt and the evacuation of the Sudan by the British. King Fuad and Premier Ziwar Pasha claim that such demands are contrary to the Constitution and in violation of the agreements with Great Britain. The new elections were first scheduled for May 23. According to a later announcement they are to be postponed indefinitely and are to be conducted according to a new electoral law to be promulgated by an administrative decree of the Government. The details of this new law have not yet been formulated, but it is understood that suffrage will be greatly restricted through the establishment of certain financial and educational requirements.

Great Britain.—The British Government has been made the medium for presenting in the name of Germany a new peace plan which is already spoken of in the press as possibly leading to an Anglo-German-French treaty. The entire situation

*German
Peace Plan*

was set forth on March 24 in the House of Commons by Austen Chamberlain. He admitted that the German proposals were still "in somewhat liquid shape," but argued that this was naturally to be expected at the present stage of the negotiations. Germany's interest, he said, was in the establishment of a special treaty foundation for a peaceful understanding with France. "Germany is prepared to consider a comprehensive arbitration treaty and to enter into a mutual pact with the Powers interested in the Rhine." Similar arbitration treaties, he suggested, might then be made with other States having common boundaries with Germany. This is all in line with the proposal previously made by Mr. Chamberlain himself as a substitute for the rejected protocol. The German proposals contain three definite points. The first is that Germany is prepared to "consider a comprehensive arbitration treaty." The second is that she is prepared to "eliminate war, not only from the West but from the East," thus guaranteeing voluntarily what hitherto she had accepted only under compulsion, namely the *status quo* in the West, and at the same time substituting arbitration for war in the East. This leads to the third point, that while she is willing to renounce war for arbitral justice, she entertains the hope that the provisions of the Treaty of Versailles with regard to her eastern frontier will in some future day be modified. This, however, is to come about only "by friendly negotiations, by diplomatic procedure, or it may be," adds Mr. Cham-

berlain, "for aught I know, by the good offices of the League of Nations."

The English attitude towards these proposals is distinctly favorable. Mr. Chamberlain stated that whatever suspicions he may have entertained in the beginning, he is

*England's
Attitude*

now fully convinced that Germany is "making a sincere and honest attempt" to lead to a better understanding in Europe. He therefore expressed the hope that Great Britain would assist to "carry that effort to a fruitful conclusion." It was not in the power of the British Government, he explained, to offer France or Belgium a "one-sided pact of guarantee of their frontiers directly pointed against Germany," but he attached the highest importance to the German suggestions and thought that they should be examined to see whether they did not in fact "open the door to a new and better state of things and close the door, not merely on actual military operations, but on the warlike atmosphere which has endured since the peace of Versailles." On the other hand it is understood that England will act in concert with France, and seek to present to Germany either a joint answer or even an identical answer with the French Government.

Naturally France has not shown the same readiness to cast aside old suspicions. Her trust is not so much in any pledge that Germany may give as in the pledge of England herself, which she sees must depend

*France and
the Plan*

upon coming to an understanding with Germany. The fact that the entire subject is receiving careful attention shows that a deep impression has been made, although a great diversity of opinion exists. In the first place France wishes to keep intact the Versailles Treaty, in particular articles 42, 43 and 44 which she regards as her best protection, and in the second she expresses concern for Poland and Czechoslovakia, in fact for all the smaller nations with whom she considers her welfare to be linked. She fears that a compact regarding the western frontier of Germany would appear like sacrificing her ally Poland on the eastern frontier of Germany, though Dr. Stresemann, her Foreign Minister, has made it clear on her part that she is willing to abide by her demobilization obligations incurred by Articles 42 and 43 of the Versailles Treaty, but that her proposed compact must be understood not to influence any question of the Eastern German frontier. France, therefore, is hesitant, and the French capital is still reticent upon the proposals, but the idea of an Allied-German compact is nevertheless thought to be gaining ground, and a certain reliance is placed upon the League of Nations, into which France is now willing that Germany should be accepted, on condition that she meets her obligations.

France.—The Catholics of France still continue to manifest a determined and as it seems ever increasing

spirit of opposition to any recognition of the "lay laws" by which their rights to the privileges of religious liberty are infringed upon.

Catholic Organization

The activities of two successive Sundays may be given as a further exemplification of this activity. On Sunday, March 8, for instance, there were meetings held at Bressuire, Nogaro, La Bastide-de-Sérour, Aubière, Lille, Langre, Saint-Dizier and in a dozen other places. On Sunday, March 15, there were meetings of Catholics at Chalons, Saint-Girons, Yssingaux, Tence, Montfaucon and in a number of towns of the diocese of Grenoble. Similar reunions are being organized for week-days too. For instance, in the department of Haute-Loire there was a reunion at Saint Didier-la-Seauve on Saturday, March 14, and on Monday, March 16, there were similar meetings at Saint Haon and Landor. At Chalons, Father Doncoeur spoke and at Montfaucon the editor of *La Croix*. Besides speeches, processions and services in the churches, telegrams are sent to the chiefs of the movement or to the dignitaries of the Church as marks of respect and assurances of support. For instance, after the meeting at Nogaro telegrams were sent to Mgr. Cerretti, the Papal Nuncio, and to General Castelnau. As meetings are planned far in advance and as every diocese is attending to its own organization and covering every town of importance within its jurisdiction, the movement bids fair to be carried on until the Catholics obtain what they desire.

Germany.—The draft of a long-expected revaluation bill was made public by the Government on March 26. According to this proposed measure German and foreign

Revaluation Bill

subscribers to war loans and pre-war German Government loans, whether Federal, State or municipal, will be offered in exchange for a new loan, equal to 5 per cent on their original loans. The total obligations of this nature amount to seventy billion marks. Ninety-five per cent of this total debt will be made void and the Government will hold itself responsible for only 3,500,000,000 marks. The Government expressly states that it acknowledges no legal obligation to pay even this much to the holders of the Government securities, but is acting merely out of a feeling of moral responsibility. The new loan bears no interest and will not be redeemed so long as Germany is still obliged to pay reparations. An exception will be made in the case of persons who have held loans continuously since July 1, 1920, or previously. These will receive 2 per cent interest on their new holdings, and the Government will annually redeem 25,000,000 marks worth of this gold loan. The reason for the exception is that speculators have brought up in large part the loans of the impoverished people and the Government has no intention of enriching these men. War loan subscribers who are practically destitute will receive a "social rental" equalling 2 per cent of their former holdings, but not ex-

ceeding 600 marks annually. These special provisions do not, however, apply to State and municipal securities, unless they are freely recognized by the local governments. National and State mortgages will be revaluated at 25 per cent and bear interest gradually increasing from 2 to 5 per cent.

None of the seven presidential candidates were elected in the first polling which took place March 30. Dr. Karl Jarres, the Nationalist candidate, representing the mon-

Presidential Election Returns

archist and conservative groups, fell short of the required majority by about 3,000,000 votes. On the other hand the republican parties of the so called Weimar coalition—the Centrists, Socialists and Democrats—together mustered over 13,000,000, showing that they can win with ease in the next polling if they will but agree to combine and cast their votes for a single candidate, as in all likelihood they will do. The former Centrist Chancellor Dr. Marx, has already been mentioned as a probable choice. April 26 will be the next election day. The final returns for last Sunday's polling are given as follows: Dr. Karl Jarres, Nationalist, 10,387,323; Otto Braun, Socialist, 7,785,673; former Chancellor Marx, Centrist, 3,883,676; Ernst Thaelmann, Communist, 1,869,553; Dr. Hellpach, Premier of Baden, Democrat, 1,565,136; Dr. Held, Premier of Bavaria, Bavarian People's party, 1,002,278; Gen. Ludendorff, Fascist, 284,471. The Communists fell short by about one-third of the votes they had polled in last December's Reichstag elections. Gen. Ludendorff's party was almost wiped out. Thus the extreme radicals at either end suffered the heaviest losses. The leading parties have fairly preserved their ratio of strength. In the April elections only a plurality will be required.

Ireland.—Premier Craig's action in dissolving the Ulster Parliament and announcing the general elections for April 3 came as a distinct surprise. It was not wel-

General Elections in Ulster

comed even by the members of his own party. Various reasons have been assigned for the move, but the one that is proffered most in the electoral campaign is that Sir James is seeking a new mandate from the country in regard to the decision soon to be made by the Boundary Commission. There is no doubt concerning the results of the election; the Unionists are assured of an overwhelming majority. In the last Parliament they held forty out of fifty-two seats, and public opinion has changed very slightly. The nominations were made on March 24. Besides the Unionists, the Labor Party, the Nationalists and the Republicans have put forward candidates. The Laborites' strength in the industrial centers is growing; the Nationalists and Republicans divide the vote in the Catholic areas. In County Down, all of the eight candidates, including Sir James Craig, Eamon De Valera and Patrick O'Neill, Nationalist, were unopposed. A differ-

ence of opinion has apparently risen between the Nationalists and Republicans in regard to participation in Parliament. Prior to the general election in 1921, these two parties agreed not to take their seats in the assembly. This pact lapses with the dissolution of Parliament, and Joseph Devlin, Nationalist leader, has issued a manifesto declaring that the Nationalists, if elected, will take their seats in the new House. "Permanent abstention," he states, "means permanent disenfranchisement, and to such a policy, leading as it would to helplessness, confusion and failure, I do not give the slightest countenance." This decision, however, is made dependent upon the quality of the report of the Boundary Commission. The Republicans remain firm in their policy of refusing to enter Parliament.

Italy.—On Thursday, March 26, the Italian Deputies in the Chamber outdid their French neighbors of the previous week in scenes of wild excitement, not to say

**Riot in the
Chamber of
Deputies**

violence. Premier Mussolini after his sickness and long absence from Parliament received at his first appearance on Thursday a greeting of warm enthusiasm from the Fascists who make up the great majority of the Chamber. But this success of the Premier was marred by the shouts of the Communists: "Long live Communism!" They were not more than a dozen sitting in a corner on the Left. When the Fascists further proceeded to the singing of their war-song, *Giovinnezza*, the Communists took to singing their *Internationale*. This was too much for one of the Fascists; he lost his temper and rushed towards the group of Communists, using both fists at his arrival. This was the signal for a general riot, during which the Communists were bodily ejected from the Chamber. No one was seriously injured and Mussolini looked on quietly from his seat, according to press reports.

At the end of the discussion on the foreign policy the following day Mussolini rose to speak in the Chamber of Deputies for the first time since his illness. He scored mercilessly the opposition press for grossly exaggerating the reports of his illness. He spoke also of general European affairs, condemned the Geneva Protocol as a future foment of war and rejoiced in its defeat. He declared himself in conclusion, as he said he had always been, a devoted servant of the nation.

Mexico.—A group of schismatics of Red and Communistic leanings have been causing some trouble in Mexico. Under the leadership of "Patriarch" Joaquín

**The
Schism**

Pérez, a schismatic priest, a number of Mexicans had been organized into the "Knights of Guadalupe" which organization was to form the nucleus of the "Mexican Catholic Apostolic Church." The "Knights" recently invaded the Soledad Catholic Church in Mexico City, ejected the pastor, Father Silva, and forcibly retained possession of the building. This was to be the signal for

a general schismatical movement throughout Mexico. Disturbances did occur in other places in the form of an assault by the Communist schismatics upon the Catholic churches, notably in Chilpancingo, Orizabi, Vera Cruz, Morelia and Tabasco. But where the authorities did not safeguard the buildings, the Catholics themselves rushed to the protection of their own churches. At Tabasco the Reds succeeded in getting possession of two churches, but fearing the consequences of further retention, gave up their prize.

President Calles intervened in the case of the Soledad Church in Mexico City. He ordered the Church closed to all public worship and the usurpers to depart, because they had forcibly ejected Father Silva, and infringed upon the Mexican Constitution by taking over property that belonged to the Government under the protection of the Catholic Church. But the fact of the Socialistic Government's claiming ownership of the churches is considered an outrage by the Catholics and the spokesmen of the Church have denounced it. President Calles has consequently accused them of rebellion against the Constitution of Mexico.

Article 130 of the Mexican Constitution states that all ministers of religion resident in the Country shall be native born, and that there may not be more than one

**Foreign
Churchmen**

minister of religion for every thousand adherents to a certain faith. The Mexican Government has recently announced that it intends to enforce this law. Should the threat be carried out the Protestant denominations will suffer greatly for most of their ministers are as a matter of fact foreign born. But Catholics too will be affected to a certain extent, for a number of priests are of Spanish birth. It remains to be seen just how far the Government will go in this matter.

Rome.—The Holy Father held a Consistory on March 30 and, as had previously been announced, created two new Cardinals: Archbishop Ilundain y Esteban of Seville and Archbishop Casanova y Marzol of Granada. With these two accessions Spain now has six representatives in the Sacred College.

Next week's issue of AMERICA will be featured by a vivid interpretation of Christ's Passion from the pen of Eugene Weare.

Other articles will be "The Deputy from the Gironde" by Hugh Williams, "Dr. Fosdick and the Liberals" by Floyd Keeler, and a provocative discussion by AMERICA's literary editor on the question of Catholic writers and their dependence on traditional ways of writing.

The Men of Malvern

EUGENE WEARE

Special Correspondent for AMERICA.

I HAVE been ill. For the first time in a long cycle of glorious years I found myself, some six or seven months back, stricken with a strange malady which left me helpless and, for a while, hopeless as well. Now, however, thanks to the Mighty Healer of the Universe, I am on the mend. I have the assurances of a group of splendid doctors that, given a fair field and no particular disfavor, I shall be, by the grace of God, well again within the year.

During the course of my illness I spent several months within the confines of the ancient and honorable city of Philadelphia. And now that it is all over, I wish to venture the observation that the Quaker City is not such a bad place after all. I know, of course, that in putting forth this suggestion I am likely to draw down upon myself the maledictions of certain of the gentry of the press who have their abode on the other side of Jersey City and whose vision appears to be fixed to the mote in their neighbor's eye. But that which I put down about Philadelphia is the truth. They do very many fine things in this splendid old city which their critics elsewhere might do well to endeavor to emulate.

What of that remarkable group of Philadelphia Catholic gentlemen who are known locally as the "Men of Malvern"? I may be in error, but it seems to me that when one takes to writing of the things that count in our present-day scheme of life, the story were better left untold did it not place in the front rank the accomplishments of these Philadelphia laymen. These gentlemen have reared what is, possibly, the very finest institution of its kind in all the world. It is a permanent Retreat House for laymen, conceived, executed, financed and maintained by laymen for their own spiritual weal and progress. True, the movement was aided in the beginning by the tireless zeal of the eloquent Jesuit Father Shealy, of New York and "Manresa," but it was a mere handful of laymen who dreamed the great dream and, almost unaided, brought to a realization the magnificent institution of St. Joseph's-in-the-Hills. There is no finer thing in all the world than this "spiritual country club," and it is in the hope that groups of laymen elsewhere may be encouraged to follow after that the story is set down here and now. It is a story which, for sheer accomplishment against tremendous odds, and in the order of what might be termed "applied Christianity," has little parallel in our times.

In order to understand something of the present undertaking it may be well to go back twelve or thirteen years to a band of lay retreatants assembled over the week-end at the Philadelphia Theological Seminary at Overbrook. This group was a sort of offshoot of another group which had been gathered together in New York some years earlier by Father Shealy. The records in the matter indicate that the retreatants at this first laymen's week-end retreat in Philadelphia had been tremendously impressed by their experience and thereupon determined that the movement should be made to grow and expand. Each year thereafter the number of the retreatants grew steadily but no suggestion of a stampede was tolerated. After ten years of steady growth the crowds became too large for effective direction. Then it was that the dream of the permanent Retreat House began to take form.

With very little cash in hand there was purchased a magnificent estate, twenty-two miles from Philadelphia, at a place called Malvern, situated in the famous "Main Line" district which is, possibly, the finest suburban section in all America. The property, as now constituted, comprises 117 acres of attractive lawn and woodland, at the highest spot around Philadelphia. There is a dignified seclusion about the whole place which makes it an ideal spot for a spiritual adventure. The section in which the house is set down is rich in Revolutionary lore, being close to the birthplace of "Mad Anthony" Wayne and within easy riding distance of Valley Forge. In the rear of the tract is a splendid stretch of woodland with winding paths and roads. Here have been erected an occasional Wayside Crucifix and an open-air Way of the Cross.

The main, or residence building, of the estate was converted into the Retreat House proper, with an exquisite chapel, library and dormitory. The splendidly built stable, with coachman's quarters above, was made over into an attractive residence for a community of nuns, who look after the care and comfort of the retreatants. Here is located the dining-hall and the kitchens, together with a small chapel for the nuns. During the past winter a new dormitory building, with accommodations for twenty-four men, was completed. As matters stand now, sixty retreatants may be accommodated each week end, each with an individual room.

As indicative of the magnitude of the accomplish-

ment of the "Men of Malvern" it may be noted that the plans for a permanent home were put under way just about three years ago. They started with nothing and have, today, a plant which represents an investment of something like \$150,000. More than \$100,000 has been gathered in so far and when it is added that the recently completed dormitory building cost something like \$40,000, it will be seen that the accumulation of material wealth has kept pace with the growth in spiritual progress and advancement. The money raised was gathered in solely by voluntary contributions. That is one of the striking things of the whole enterprise. There is about it nothing that smacks of commercialism. There have been no "drives," no "strawberry festivals," no ticket-selling of any kind. The membership of "The Men of Malvern" was apprised of the needs of the institution and the cash to meet these came forth.

Since the opening of the permanent house the number of those attending the retreats has steadily increased. In 1922, the first year at Malvern, 560 men were accommodated during the season. This number was increased, in 1923, to 940. Last year the number mounted to 1240. The present year, with its increased accommodations, will, it is said, witness a capacity gathering throughout the season.

The men who make up the several bands of retreatants are drawn from all walks of life. It is a mistake to think that the movement is a "high-brow" one. Employers here rub shoulders with their workmen, the doctor with his patient, the attorney with his client. The groups are assembled by means of an organization known as the "Captains' Association." A captain, with two or three associates, is appointed to get together a group for a specific week-end. It is his task to make certain that a sufficient number is on hand. Sixty is the mark which is usually aimed at. A good-natured rivalry exists among the various captains and woe to him who fails at his task. Better for such a one that he had never heard of Malvern. He is properly "censured" by his associates and, not infrequently, made to give over his leadership to another, usually an associate captain who has demonstrated his powers in another group.

The retreats get under way on Friday night and carry on until early on Monday morning. The accommodations at Malvern are of the best. Each retreatant is provided with a private room and a place at the dining table where only the very best food obtainable is served. The financial phase of the retreat is on a purely voluntary basis. The average contribution is ten to fifteen dollars though it is constantly urged that there is no obligation whatever upon the retreatant to pay anything. No publicity of any kind is given to these week-end contributions, the rule being that you give if, and what, you can afford. There are no dues and no assessments of any kind and, as is always the case, no great difficulty is experienced in gathering sufficient funds at all times to carry on. It is the Phil-

adelphia way; the way of what is, possibly, the sturdiest group of Catholics in all the land.

An "executive office" is maintained in Philadelphia, with a very competent, paid, executive secretary. During the winter months a monthly bulletin is published containing various notes of interest to the retreatants. Along in January a splendid banquet of members is held in one of the big hotels and plans for the coming year outlined and discussed. The entire work has the approval and specific indorsement of His Eminence, the Cardinal Archbishop of Philadelphia.

It goes without saying that in this, as in all genuinely worthwhile movements, but two or three carry the burden on shoulders that, usually, are already overweighted. They told me in Philadelphia that the story of their success might well be written down in the names of three men, who, almost alone, brought to a realization that which appeared to many to be but a fantasy. And in order that this record may be complete the names of these men are here set down. One is Mr. Richard T. McSorley, a very talented member of the Philadelphia bar, an indefatigable worker for the retreat movement and an ideal Catholic gentleman. The second is Mr. John J. Cabrey, a Philadelphia manufacturer with a rare talent for organization. In the background there has been all the while an unobtrusive priest, the Rev. Joseph M. Corrigan, D. D., a professor of dogmatic theology at the Overbrook Seminary and a gentleman of fine personal charm and magnetism. Dr. Corrigan is the Retreat Master and the guide, counsellor and confidant to each of the "Men of Malvern." One of the finest things it has been my good fortune to observe is the spirit of loyalty and admiration so many men in Philadelphia hold in their hearts for this priest. His presence among them has shown itself to be more than a benediction. He has been the well-spring of inspiration which has led thousands of Philadelphia laymen out of the morass of confusion and degeneracy, with which we are all surrounded, into a brighter field of understanding where the light is seen to shine more clearly and where the true aim and purpose of life is made the more closely to conform to the sublime will of the Great Master.

The "Truth Teller": A Centenary

THOMAS F. MEEHAN

JUST a century ago, on Saturday, April 2, 1825, New York's first Catholic weekly made its appearance with this imprint:

New York: Published regularly every Saturday by W. E. Andrews & Co., at the office of the Truth Teller, 95 Maiden Lane, where Communications (post-paid) are respectfully requested to be directed. Terms, Four Dollars per annum payable half-yearly in advance.

It was an eight-page paper, 10x14 inches, printed in good, clear type in three wide columns. The above imprint is

on the first six issues. After this no publisher's name is given until the paper of October 29, when, "Printed by the Proprietors George Pardow & Wm. Denman, at the office Collect opposite Canal street" is the style, but the publication office No. 95 Maiden Lane remained. In January, 1830, George Pardow sold his interest to William Denman, who continued in control until March 31, 1855, then selling the paper to Patrick Lynch and W. L. Cole, proprietors of the *Irish American*. They issued it for a short time and then merged it in the *Irish American*. The latter paper ceased publication June, 1914.

The *Truth Teller* was really the second Catholic paper published in the United States, and the first to be started and conducted by laymen. Bishop England of Charleston, South Carolina, must be accorded the honor of the pioneer publication for his *United States Catholic Miscellany*, begun in 1822. Although a diocesan organ it early attained a national circulation. Father Richard, the Sulpician missionary, inspired the issuing, on August 31, 1809, at Detroit of the *Michigan Essay or Impartial Observer*, but, as the Rev. Dr. Foik, C.S.C., who has exhausted the subject, says: "The most we can claim for the *Essay* is that it was a semi-Catholic periodical" and only one number was printed.

New York's first paper no doubt drew its inspiration from the Rev. Dr. John Power, pastor of St. Peter's, Barclay Street. He had been a seminary professor in Ireland before coming to New York in 1819 and had attained prominence as a preacher and publicist in the active controversial incidents that enlisted his zeal after his ordination in his native land. It was the era when the fight for Catholic Emancipation was culminating and when Bishop Milner was so stoutly defending the Faith. One of the Bishop's practical assistants was a convert named William Eusebius Andrews, who was about the first of the controversialists to appreciate the value of press publicity. In 1813 he began in London the *Orthodox Journal and Catholic Monthly Intelligencer*, and, in December, 1820, with

the aid of friends, mainly non-Catholics, started the first Catholic weekly, the *Catholic Advocate of Civil and Religious Liberty*, which lived nine months. Several other publications followed, until September 25, 1824, when another weekly, the *Truth Teller*, appeared. This accounts for the New York title and the stated publishers, but explanation of a more intimate connection is lacking since Andrews never came to New York. References to him are made in several issues of the *Truth Teller*, and in that of September 10 is a notice of an arrangement with the London paper for

A correspondence with a Catholic Gentleman residing in Paris in every way qualified for the task, who will from time to time transmit true and correct accounts of the state of affairs more particularly in regard to Religion in France and on the Continent.

The first letter is printed with the date, Paris, July 21, 1825.

George Pardow, who later with William Denman made up the firm publishing the *Truth Teller*, belonged to an old English Catholic family. He was born near Birmingham, February 26, 1772, and came to New York in 1823 with his wife and six children. He was in business at 95 Maiden Lane where he imported and sold needles and steel pens. Steel pens were then elbowing out the old-fashioned goose quills. It was a fast growing industry. The sewing machine had not yet been invented so needles were a prime household necessity. The Pardows therefore were a further link with the Andrews concern in England. Denman was a sort of adventurer. He was called

"Major" and was supposed to have been in the English army. He was born in Scotland in 1784. His connection with the paper gave him political prominence as a Jacksonian Democrat. He had twelve children, five attaining maturity. Three of his sons were in the United States service, the fourth, William, did some work on the paper and then was editor for several years of the *Tablet*, the Catholic weekly published by D. & J. Sadlier.

Neither Pardow nor Denman had the literary or journalistic training necessary for the editorial conduct of the



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ADDRESS.

The English Press, instead of conveying truths to the People, to put them on their guard against those who seek their own interest at the expense of the Public, has been too forward to forward the views of the insinuated, and hence the most important concerns of the country. The principal means resorted to has been to mislead the Public, by, in other words, a constant pervading effect for Religion; in which, it is insinuated, to give more effect, that the safety of the civil rights of the nation depends. Never was pretension more shallow, nor delusion more fatal. For over three centuries have the People of England been thus hoodwinked, and at this moment the same pretences are carried on with as much activity and fanaticism on the one side, and supported with as equal credulity and folly on the other as in the days of the Stuarts, when Papism may be said to have been in the zenith of its glory. England has its Bible Societies, Foreign Missionary Societies, Education Societies, and a host of other societies, all of which the People contribute their money, and devote their time to the service of the State, without taking the trouble to enquire whether their charity is productive of good, or attended with that success which the managers of these institutions profess. The People are continually deceived with flattering reports of the proceedings of these Societies, and so numerous of some of the most important held for the purpose, and to receive these reports; they are interested in the Public journals, and read with satisfaction, every thing that is published, and more money is drawn from the pockets of the People, as doubt with a good intention on their part, but certainly without due caution and want of judgment.

It is a matter of astonishment to us, that while in England have seen, the increase of crime and perjury, a glimpse of thought should not have arisen, and occasioned them to ask, how it has happened, that with the exercise of Bibles in England there has been no diminution of wickedness and misery, though the managers of the Bible Societies have led the People to believe, that the reading of the Bible is the grand passport to remove the country to a state of pure morality and undisturbed happiness? That the English should be ignorant of the situation of their fellow-subjects in Ireland, who are represented by the Bible Societies and English School Societies as civilized in Egyptian deserts, and that this delusion should, through the means of the English Press, be resorted to for other purposes, is not a subject of wonder, when we consider that these men have the Press of England at their beck, and the Public papers of Ireland have a very limited circulation. Then, wherever is now of this deluded island comes through a polluted source, and the English are ignorant of the state of Ireland, which was a part of the British empire, as they are of the state of the inhabitants of Hindostan, towards whom the English give their money with the same degree of credulity as they do to receive the same which they are told towards the second families of the Irish People.

There is one thing of which, to be sure, the People of England cannot plead ignorance, namely, that the People of Ireland are almost all Catholics, or, as they are generally called, Papists. This disposition of the Irish to adhere to the faith of their forefathers is matter of notoriety to the world, because the Press is daily complaining of their obstinate perseverance to resist the efforts of the Bible-mongers and School-mongers to introduce them with the Scriptures, many of which too many of the English are infected; but they are at the same time as unopposed with the vast principles of the Religion of the Irish, as they are of their own, (being found in more because the same Press is paid to misrepresent and slander the Catholic creed. In the work of falsehood and vilification, the London Morning Chronicle stands foremost, and to slander the many dissenters, because this Paper professes the most liberal ideas, and affects to wish that civil justice at least should be done to the Catholics of Ireland, who have long had no law, and are now will be having. Religious persecution for centuries past. To set the Public right on this subject we have taken up the pen; and in so doing, we declare sincerely our intention to set on foot the extinction of every sort of error, but never to act on the defensive, by exposing the ignorance or impudence, or both, of periodical writers in England, who scribble for pay, and not for the purpose of instructing the Public mind.

Of what benefit would the misrepresentation of Catholicism be to the Irish Catholics, if their religious principles are to be constantly agitated, and held as dangerous to the safety of the state? And what advantage, we should be glad to know, is the imagined knowledge of the key of scripture to the English Protestant and Scotch Presbyterian, when their respective countries are ground down by taxation, and the civil rights of the People destroyed away till nothing is left of their boasted freedom but the name? We have no intention to give it as our opinion, that the English People would never have been so deluded, and their rights thus invaded, but for the mixing up of religion with politics, and making the former subservient to the schemes of men opposed to the latter. A few historical facts will serve to show the accuracy of our opinion.

When England received the light of Christianity or Catholicism, religion was then distinct from the state. It continued so until the time of Henry VIII, who by assuming the spiritual with the temporal authority, made the clergy his supporters, who before that alteration in the constitution of the country, stood between the ministers and the people, preventing inquiries on the one hand, and maintaining the other. To their State afterwards the

Facsimile "Truth Teller" Vol. I. No. 1
First Catholic Weekly in New York.

paper but they did not lack for help in that direction. It was freely and readily given by the Rev. Thomas C. Levins and the Rev. Joseph A. Schneller, former members of the Jesuit Community at Georgetown, D. C., then secularized and doing parish work in New York, and by the venerable Thomas O'Connor and Dr. William J. Macneven, two of the '98 Irish exiles; Thomas S. Brady and Patrick Sarsfield Cassidy, two old-fashioned classical schoolmasters, and, of course, Rev. Dr. Power himself.

There is not a word of local Catholic news in the first number of the *Truth Teller*; nor in fact in any of the subsequent issues until the sixth, that of May 7, where there is a notice that, on the following day, Dr. Power would preach a charity sermon for the benefit of the orphans at St. Patrick's cathedral: "Should the weather prove unfavorable it will be postponed to the ensuing Sunday" was added. The first page of Vol. I: No. 1 is taken up with an "Address" explanatory of the purpose of the paper which resolves itself into a condemnation of the English press for its propaganda of religious untruths especially among the people of Ireland. Six columns are given to a meeting of the Dublin Catholic Association held two months previously and to a debate in the House of Commons; two columns to Cobbett's "Protestant Reformation"; a page to an essay on "The Science and Literature of the Middle Ages." Several fillers and two columns of advertisements complete the remaining space. Hardly any local or domestic news is given in later issues, the contents of which was made up of long reports of the English and Irish incidents of the Catholic Emancipation and Repeal battles; and long-winded controversial contributions. News in the modern sense is almost entirely ignored. However, that was the method and manner of the day.

In the course of time the *Truth Teller* became tainted with "Trusteeism" and on October 5, 1833, Fathers Schneller, Levins and Varela began the *Weekly Register* to rival it. Denman, however, kept it alive with a constantly diminishing prestige until its final sale as above recorded.

Although George Pardow dropped out of its management in 1830 he was most active in Catholic affairs all his life. His sons Gregory and Robert studied at Stonyhurst before the family came here. The former was ordained a priest in New York, September 8, 1829, and died April 24, 1838, after a brilliant career. Their sisters Julia and Helen also chose the religious life, the former as a Religious of the Sacred Heart and the latter as a Sister of Mercy, both becoming superiors of their respective communities. Robert's daughters were the Mother Augusta and Mother Pauline Pardow of the Religious of the Sacred Heart and his sons, the Rev. William O'Brien and the Rev. Robert Pardow, priests of the New York Jesuit community.

Denman lived until September 12, 1870, long after all his day and generation, spending most of his last years unknown and unnoticed in the household of a friend,

Mrs. James Coleman, a sister of William O'Brien, the "Bonanza Mine" millionaire.

Boston followed New York in the newspaper field under the lead of Bishop Fenwick, who as a Jesuit, had gone from Georgetown and organized the embryo diocese of New York with Father Kohlmann, ministering there as assistant and pastor at St. Peter's and St. Patrick's parishes, before his appointment as Bishop of Boston. On September 5, 1829, under his auspices, the publication of Boston's first weekly, the *Jesuit or Catholic Sentinel*, was commenced. Its management was called "The Roman Catholic Auxiliary Society" with the following membership: William Dyer, Thomas Murphy, Roger Flinn, Christopher Peterson, John McNamara, Patrick Moony, James King and William L. Cazneau. In August, 1831, the title of the paper was changed to the *Catholic Intelligencer*, and then in January, 1832, back again to the *Jesuit*, under which it continued with indifferent success for two years. On January 2, 1834, Bishop Fenwick wrote a note to Thomas Murphy in which he said:

Please do me the favor to read the enclosed this evening, to the Board that will assemble, as I am informed, in your house, on business with the *Jesuit*.

"The enclosed" was a lengthy epistle addressed to the "members of the government of the Auxiliary Society." Bishop Fenwick told them:

The strife which has of late arisen among the friends of the *Jesuit* and, which I am sorry to hear, manifested itself to a very disedifying extent in the debate of last night, is of such weight with me that I can not hesitate a moment to throw myself in between the contending parties and insist upon peace.

The *Jesuit* Newspaper was originally instituted to promote the Catholic cause so dear to us all, among a people not acquainted with its true principles, and to diffuse among them a correct knowledge thereof. But it . . . is now becoming an apple of discord and disunion among brethren of the same family. . . . I beg you therefore, Gentlemen, to consider the first number of the fifth volume as the last which shall be issued with my sanction as a religious paper.

The *Jesuit* thereupon ceased to exist. Two years later Vol. I, No. 1, of the Boston *Pilot* appeared, on January 2, 1836: "Published Saturdays, at No. 11 Devonshire Street, by H. L. Devereux and P. Donahoe—George Pepper and Dr. J. S. Bartlett, editors," as the title page reads. Devereux soon withdrew, and ever after, until Patrick Donahoe's long, useful and active life ended, on March 18, 1901, in his ninetieth year, his name and the Boston *Pilot* were synonymous throughout the English-speaking Catholic world.

Does the Majority Rule?

MOORHOUSE F. X. MILLAR, S.J.

MAJORITY rule is not an American doctrine. It conflicts with the true nature and spirit of our institutions, and its acceptance in this country is largely responsible for the conditions that make for second-rate statesmanship. The present failure of our party system

is the logical consequence of that exaltation of the "general will" which the doctrine implies. Much confusion with regard to the proper function of our courts, and the actual bearing of judicial decisions, is owing to the vague and distorted notions of justice that necessarily follow from such a doctrine. University professors of political science, misled by the fact that the doctrine has come to prevail amongst us, find themselves unable to explain the legitimacy of the manner in which our Constitution was ratified by the people *in the States*.

Even Webster, in his famous controversy with Calhoun, failed to grasp the full significance of that word "in," but that required something more than a politician's notion of the doctrine of consent. True it is, and fortunately for us, the Supreme Court, thanks to the precedents established by Marshall, has remained consistently sound in this respect. But the reasoning of our highest court, when engaged in such a practical matter as interpreting the Constitution, could scarcely be expected to appeal to the scholar, so long as there were German theories, derived for the most part from Kant, to fall back upon.

To assert that the doctrine of majority rule is not an American doctrine may appear to many to amount to a reactionary opposition to democracy. This is not true; quite the contrary. But it does really seem as though we had bowed our heads before democracy and talked around it long enough to realize that, like any other human aim, it can only be achieved by straight thinking.

The fact of the matter is, we have allowed an alien doctrine to usurp in our political life the place which properly belongs to what may seem to be the same, yet is in fact all but a contradiction of it. I refer to what, in view of the specific provisions and spirit of the Constitution, is the sound American doctrine, namely, majority *decision*. Perhaps the best way to bring this distinction clearly home will be to point out how different is the historical tradition upon which each rests. For the one is of Stoic origin, and the other distinctly Christian.

At first sight there would appear to be little to object to in Ulpian's statement, *refertur ad universos quod publice fit per maiorem partem*, (to the whole is to be attributed what is publicly done by the majority). Yet for him it directly implied the Stoic doctrine of the natural law, that is to say, a *vis* or fatalistic force behind the universe, and that doctrine of majority rule which properly derives from it, necessarily involves that the will of the many should dominate. It is precisely this purely instinctive element of force that constitutes the un-American and objectionable feature of the doctrine of majority rule, which was foisted upon us by those who were taken in by French revolutionary thought.

Majority decision, on the other hand, traces back to the *major et sanior pars* of Pope Alexander III in the twelfth century, and finds its justification in the principle stated by Innocent IV in the thirteenth century, *quia per plures melius veritas inquiritur*, (since through many truth is

better discovered). The principle that the wishes of the majority are decisive, understood in the above sense, was taken over by the English Parliament from the Canon Law in the thirteenth century, and our American doctrine is derived directly from this source.

The distinction between the two doctrines, as will be noted, consists in the fundamental distinction between force and truth. In the one case the assumption is that the *will* of the many is ultimate, unerring, and absolute, whereas in the other nothing more is implied than a method of procedure and a measure of patience, and, in the case of the State, presupposes that the people of the State have consented at least tacitly to compromise their differences in this manner, until the majority succeeds in convincing the minority, or the minority succeeds in forming a majority in favor of its position.

In this respect, the validity of either doctrine can best be tested by a reference to the theory of equality which each logically implies. According to the Stoic philosophers and Roman jurists, inequality in any sense is to be deprecated as something wrong and unnatural. As Cicero puts the matter, "If the corruption of customs and the variation of opinions did not induce an imbecility of minds, and turn them aside from the course of nature, no one would more nearly resemble himself than all men would resemble all men." As will be readily seen, such a theory results in a denial of any rights in the individual as against the majority. Moreover, it was the revival of this view of equality by the French Revolutionists, imbued as they were with the French tradition of Roman law, that has given rise to our modern Socialistic movements, which originated, it should be remembered, in France itself.

It is a curious fact and one which shows the peculiar influence which Stoicism has exerted over the human mind, that scholars in English-speaking countries should have been so insistent in maintaining that Christianity in the beginning did no more than adopt the ethical system of Stoics, and together with it their theory of equality. The real reason for this undoubtedly is that they falsely assume that Calvinism, in large measure a revived form of pagan Stoicism, was what the Reformers unhistorically claimed for it, a genuine return to primitive Christianity. Be this as it may, A. J. Carlyle, in the first volume of his otherwise very excellent work, "Mediaeval Political Theory," assumes with unsuspecting assurance that St. Paul and the early Fathers could not possibly have meant anything different from the Stoics in their use of the word equality.

In this, Carlyle has had many followers. Max Radin, for instance, in an article that appeared in the *Political Science Quarterly* for June, 1923, entitled "Roman Concepts of Equality," makes a truly learned survey of all that the Roman philosophers and lawyers had to say on the subject. But his manner would seem to savor of the flippancy of those for whom knowledge is more of a social asset than a means to salvation. He assumes throughout that the pagan way of looking at the matter

is the only way possible. His conclusion is that the statement in our Declaration of Independence with regard to equality can be taken in no other sense than that intended by Ulpian in his statement of the Stoic doctrine, *quod ad jus naturae pertinet, omnes homines aequales sunt*, (so far as the natural law is concerned, all men are equal).

Again, Professor Irving Babbitt, in his book, "Democracy and Leadership," very properly insists that "equality as it is currently pursued is incompatible with true liberty." Then, for a sounder interpretation of the Declaration, he refers us to the saying of Aristotle that "it is not the possessions but the desires of mankind which require to be equalized." Aside from the fact that both Lactantius and St. Augustine, in the fourth and fifth centuries, pointed out the inadequacy of this view of Aristotle, he might have learned something of the correct traditional view had he avoided the mistake he makes in the statement that "Protestants, especially Calvinists, and Catholics, especially Jesuits, borrowed naturalistic concepts, such as the state of nature, natural rights, and the social compact." Whatever the Jesuits may have "borrowed," it was certainly not these "naturalistic concepts," as Professor Babbitt might have learned had he taken the trouble to read their works instead of trusting to the Jansenistic Pascal for his pet notions of them.

But to avoid the appearance of this being a case of *Cicero pro domo sua*, we can do no better than state this traditional view in the words of a medieval bishop who wrote in the ninth century, when feudalism was just beginning to develop. Jonas of Orleans, in his *De Institutione Laicali*, said:

Those who are in authority, should take care not to think those subject to them to be inferior by nature as they are by rank, for by a Divine disposition of Providence it has been brought to pass that one mortal man is defended by another mortal man, inferior not by nature but by a certain rank in this life, as when a weak man is defended by a strong man through a proper authority in government, yet in such a manner that he is always recognized as equal by nature. Though this is so, many swollen with goods doomed to perish and soon to slip away from them do not acknowledge as their equals by nature either those over whom they are in authority or those whom they excel in power and dignities and riches. And if they do admit it in words, still they do not admit it in their attitude towards them. It is clear that this vice has its source in pride. For why are master and slave, rich and poor, not equal by nature, who have in heaven one and the same God, who is not a respecter of persons?

It should be quite evident that this doctrine is a radical departure from that of the Stoics. A man may be a slave or a serf, yet he has an inalienable right not to be used as a mere means to the personal ends of another. He may be a millionaire, but he has the inalienable duty to respect such rights. Or, in other words, no man *of himself* has any right to impose either his will or his views on another. And what is true of the individual is true of the mere majority, for the mere element of numbers cannot confer the right.

This is the doctrine of equality that is presupposed and

implied in our American doctrine of the supremacy of law, a doctrine which, strangely enough, we find already being formulated by Hincmar of Rheims, some twenty-five years after the words of Jonas of Orleans quoted above, were written, and clearly accepted by Charles the Bald, as appears from a letter of his to Pope Adrian II. Both doctrines will be found frequently reiterated in the decisions of the United States Supreme Court. Perhaps the most striking instance is the case of Yick Wo vs. Hopkins. Yick Wo, a Chinaman, who, because of our naturalization laws, was unable to become an American citizen, was denied the right to continue to carry on his laundry business, and it was held that as there was nothing in the objective circumstances and public necessity to warrant this discrimination, such action on the part of State officials was unconstitutional. As Justice Matthews said in the course of his opinion,

The law is the declaration and limitation of power. It is indeed quite true that there must always be lodged somewhere and in some person or body the authority of final decision. . . . But the fundamental rights to life, liberty and the pursuit of happiness, considered as individual possessions, are secured by those maxims of constitutional law which are the monuments showing the victorious progress of the race in securing to men the blessings of civilization under the reign of just and equal laws. So that in the famous language of the Massachusetts Bill of Rights, the government of the commonwealth "may be a government of laws and not of men." For the very idea that one man may be compelled to hold his life or the means of living, or any material right essential to the enjoyment of life at the mere will of another seems to be intolerable in any country where freedom prevails, as being the essence of slavery itself.

This is the Christian, not the Stoic, idea of equality. It is derived not from French revolutionary thought, but from the English Parliament and Catholic Canon Law. Majority decision, not majority rule, is the American doctrine.

Beneath the Mask

ELLA M. E. FLICK

OLIVER CROMWELL, when he sat for his picture, is reported to have said: "Paint me as I am. If you leave out the scars and wrinkles I will not pay you a shilling."

Today a requisite for a good photographer is to have the art of enhancing the picture by adding the life and color that render beautiful. If anybody recognizes the subject upon first guess, the reputation of the artist who touched up the picture is shattered. After all a man does not pay out gold to be told that he is short, with a tendency to plumpness about the meridian, or fullness under the chin. He need not seek a celebrated artist to emphasize the fact that his blue-black hair is growing scarce upon the top, that his fair forehead is lengthening, that his left eye winks habitually, even against his will. No! A good mirror does that for him and helps him to correct the defects. Pictures, somehow, are supposed to be differ-

ent, or at least should be different, if they are to please the subjects of them and their female admirers.

Romantically inclined as she is, woman prefers the gilded picture of man to the reality. There seems to be a certain inborn tendency in woman to regard man as a hero. She loves to view him through lights that reflect his strength, his courage, his chivalry. Whilst kept within bounds this is an innocent enough little foible. It makes poetry of prose and romance of cold reality. It turns a cottage into a palace and plain Mr. Man into Prince Charming. It puts music in the air and grows flowers in life's desert places.

It is not so very surprising, under the circumstances, that man, obliging in such matters, plays his hero parts exceedingly well. He realizes that the merely good, the ordinary, the prosaic in man do not always awaken woman's interest. He sees only too frequently that "fools enter where angels fear to tread." Beneath a mask he too perchance could win. Alas! the mask of his choosing is oftentimes one of deceit which not only covers a multitude of sins, but is responsible for many of the faults in woman.

It is with the help of photographic touches that many hero men today live, happy in the delusions they create in the minds of trusting women. They clothe themselves in virtues they have never possessed, enjoying life beneath the mask. Such men can change their moods as easily as they can change their clothes.

Meet the walking-talking ad, who apes originality and succeeds in being singular. Dressed in his ever varying suit of platitudes for all occasions, with padding of deftly turned phrases, and trimmings of what seems like poetry, he goes forth to write his name in the scroll of fame. He seems to succeed in life, at least as long as his novelty lasts. Words! Words! Words! He builds characters upon them, life histories, fortunes. Admiring the straightforwardness and humility of him, woman takes him at his word. She is struck by his simplicity and originality. He is so wonderful, she reflects.

Of course he is not always so outspoken. His ways are subtler and much more clever. Woman has been foolishly led to think that smooth ways constitute culture and self-esteem worth; that soft hands belong to sons of gentlemen and a glib tongue to scholars; that polished manners show a good home, and courtesy to women, ancestry. Sometimes indeed they do! History tells also of titled burglars, millionaire thieves and murderers who were kings and descendants of kings.

It would be but painting the rose to insist on the finesse of man's inventive faculty as well as his adherence to facts in the giving of his many and varied experiences in life. He is apparently so candid that he disarms doubt and suspicion. He is so like the truth in what he has to say on the results of his psychoanalysis that his word alone must pass for sufficient proof.

He tells woman so many things and tells them so

beautifully—heart secrets, soul experiences. The telling often takes the form of a novel or drama. In these pen pictures of scenes no man escapes. Your father, and my father, your brother and my brother, have their souls laid bare. He may add, in his new-fashioned sweet humility, "I am evil. . . I am a bad man, but a natural man: I am an immoral man but a very loving man: I am Worth misunderstood, misjudged, misnamed." Woman cannot but forgive all immediately. It is not difficult to forgive when one is so uncommonly "truthful."

Continuing along the same lines feminine logic concludes that man is easily misunderstood because he is so very deep. From the fact that he has held the field so long unchallenged, dominating thought and action, he seems to think and act like one who claims, by prescriptive right, a monopoly of brains, in executive ability, in force of character, in will power. He has problems, complexes difficult of analysis. He at times carries about with him a great heartache, which only woman in her sympathetic way can relieve. She tries to make up to him for the cruel treatment given him by some horrid blundering uncouth male. How can men be so mean to one another, she asks? And in his weaker moments he confesses his need of sympathy, that sympathy that wells up in the heart of woman. It is all too much for her. Maybe perhaps she cries a bit on his now drooping shoulder. Man in sorrow is so forlorn!

He discourses eloquently on God. In a subdued voice he speaks of the weaknesses of human nature. With graceful ease he expatiates on the necessity of Religion. He sees signs and warnings in the splendor of the morning, reads messages in sunsets, brings forth apt quotations in support of his many theories. He is an advertising agent or traveling salesman for Church in general and its much felt need in modern times. Being broad of mind and open of heart he will accompany woman to church be she Methodist, Catholic or Jew. Big of nature, big of heart, big of soul he is. Religion is an attraction in a man, says woman. He answers piously "Amen."

Yes, man is a hero. Although he may tell woman so himself, most likely he is encouraged in the telling by some well-meaning but foolish, admiring woman. She could not bear the picture of a man, as given by a man, and tempts him to play the fool for her pleasure. She could not face him with the gold braid off his good deeds nor with the silver lining off his bad ones. Being of an obliging nature, he frequently responds to the demand made upon his versatile imagination.

In contrast to the picture of selfishness and insincerity of man beneath his mask, we find many a man of honest worth and humble soul whom circumstances have made so extremely commonplace that woman, in her quest for romance, is apt to pass him by. The true man's virtues are not labeled and therefore do not attract attention. His religion is between his soul and his God. Woman rewards him by imagining that he has none. His sympathy,

reverence, love are sacred to him. He does not wish to use them in a game, even to amuse a pretty, though shallow woman, think what she may of him.

In action, though he would not wish to express his thought in words, the real man bids woman look and read for herself. He says: "If you would know me, study my life into which I have put my best efforts. Examine me in my home, in my dealings with my mother and sisters. See me in my office, at my work. Read me in my actions with my superiors, fellow workers, employees. If you would know me, pick up the books I read, examine the shows I see, the games I play. My record is made and is open for all eyes to look upon. Kindly do not ask me to tell you about it."

He wears no mask. He is gruff perhaps to a point of rudeness. He is the very soul of sincerity. He is difficult of approach. Looking upon him, woman thinks him cold, hard and matter of fact. In his home his mother tells you he is simple as a child and as loving. His stenographer says he is as courteous to her as he is to his best client. The little girl who comes into his office after school hours to run errands, says he treats her as he would his own sister.

This gruff, sometimes silent man, will not let a woman tell him what to wear. He will not neglect his business merely to satisfy her whim. He cannot amuse her with family secrets or discuss with her his office force. His friends could tell her he is loyal, that he can be relied upon under any circumstances, that one can bury secrets or confidences in his heart knowing that the threat of death itself could not make him reveal them.

Work takes up so much of the real man's time that woman is apt to think it means all his life. She is afraid of his seriousness, sternness, cold reality. His loved ones know he can play just as hard as he can work, but that work comes first in its own place and in its own time.

He is humble, natural, reserved. He has beliefs, ideals, standards of thought and conduct which he values beyond price. It is according to such rules he leads his life. He does not merely pose and play a part upon the world's stage to attract attention and to win applause.

He wants the affection, the sympathy, the love of woman, but he cannot be a hypocrite even to win them. He has tried, without knowing it, to realize the ideal as expressed by the poet:

"To thine own self be true
And it must follow as the night the day,
Thou can'st not then be false to any man"

nor to any woman.

While deploring the many shortcomings in woman, man who aspires to be a true hero, should not so lose himself in the desire to reform her, as to forget that he has his own house to look after and to keep in order. We might add, also, that more men minus masks would mean an appreciable addition to the forces that make for good and consequent happiness in the world.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Catholic Summer Resorts

To the Editor of AMERICA:

The communications in *AMERICA* for March 21 were unusually good. They reminded me of the Irishman's description of various brands of a prohibited beverage: "All were good, but some were better than others." The one that appealed to me in the superlative degree was by Mr. M. J. O'Connell on the "Need of Catholic Summer Resorts."

Our Protestant neighbors have recognized for years the great social value of summer residential communities, and Methodists have been most active in this respect. It seems to me that the social element in Catholic life has never received half the attention it deserved. It is the social features that hold Protestantism together. When these fail, Protestantism falls apart. The play-intuitions have never been properly developed with us, and this accounts for the awkwardness of Catholics.

New Jersey probably took the initiative in the development of summer residential colonies as they prevail today. Vineland, N. J., established in 1861, was among the first. Cottage City, Martha's Vineyard, Mass., followed; then Lakeside, Neb.; Pacific Grove, Cal.; Chautauqua, N. Y.; Round Lake, N. Y.; Lake Mohonk, N. Y.; Stony-Brook, L. I.; Ocean Grove, N. J.; Asbury Park, N. J.; Mt. Tabor, N. J., and other settlements too numerous to mention. The Y. M. C. A. has numbers of camps scattered throughout the United States; and their central assembly in the East is at Pleasure Bay, Lake George. The Chautauqua Assembly in Western New York maintains numerous branches in other States. Most of these communities are exclusive or semi-exclusive. For instance, no one can buy property at Ocean Grove who is not a Methodist, or at Lake Mohonk who is not a Baptist.

Mr. O'Connell speaks truly when he says that "People get better acquainted in forty-eight hours at a summer resort, than in a city in forty-eight months." Deficient social environments lead to petty distrusts and petty jealousies, thereby choking the spirit of friendliness, fellowship and cooperation. Summer social colonies will tend to remove distrust and jealousy, and instead will develop the spirit of friendship and cooperation.

But we must abandon our commonplace standards of the past. Today Catholics ought to set standards for others to follow. Let Catholic men show the world that they can conceive big things and carry them out in a big way.

By all means, establish seaside summer Catholic communities in New Jersey and on Long Island, and let them be high-class in every particular. These will be agencies for the development of a much-needed Catholic consciousness, a pride in things Catholic.

Jersey City.

HENRY NEWMAN.

To the Editor of AMERICA:

The letter from M. J. O'Connell, on "The Need of Catholic Summer Resorts," in the issue of *AMERICA* for March 21, is perhaps one of the most thought-provoking of all letters. The summer-resort question is rising annually with greater emphasis.

Our people feel here the need of leadership most acutely. Yet the question seems so easy of settlement. All over the country Catholic summer resorts are forming spontaneously. Folk tell one another, and the next year certain summer resorts which meet with the demands of good Catholics become more emphatically Catholic summer resorts. There are lakeside and mountain resorts where priests interest themselves more and more in the spiritual welfare of the visitors gathered there, and it is merely a question of time when these special centers will crystalize into minor summer schools for our people.

The trouble is there is no center of information. Why not open

your pages to a sort of directory of such places? A general call for such information will be responded to and your valuable weekly can be made the central bureau of information for both those who desire knowledge of such resorts, as well as for those who wish to make better known their facilities for meeting the demand. Then there would gradually arise a Summer Resort Information Bureau and summer resorts for our people would dot the country.

All that we need are good natural centers where the social, religious and educational welfare of our people could and would be considered. This would be a great blessing and it would result in a wider circulation of your valuable review, as well as in a greater apostolate of the Catholic summer resort. All such spontaneous, mushroom summer schools should form a local board of officials, who would administer the affair and meet whatever correspondence is called for by prospective resorters.

Intercommunication is what we need. There are fine spots in the Northern regions as well as in Southern mountains where the nucleus of future centers for Catholic summer-resorters can be found and where Catholics can have their social, religious and educational interests looked after. From the list thus given weekly in your review will be gathered the fact that as many a city sprang from small beginnings, favored by luck, so many a Catholic summer center of great activity will spring from what is now but the conglomeration of huts and bungalows of Catholics who have banded together to protect their children and themselves from promiscuous summer companions.

It is an apostolic work. It is a work which the people have begun and where we can follow them and make their earnest efforts crown the humble start with unexpected glory. Nowhere could the information so imperative be better centrally located than in your pages, devoted to the glory of God, the spread of faith and the uplift of the people.

It is the question of connecting by a common link the *supply*, whose location is unknown, to the *demand* whose location is equally unknown. From New York to the Golden Gate, from Canada to Mexico, such small Catholic summer resorts are springing up, and have made fair to grow great as soon as the movement is organized. This could be accomplished by your central bureau of information. Lecturers will announce themselves, and each local board will be able to meet the likes and desires of their resorters, thus increasing the attractions and attracting lecturers and resorters as well.

There is no reason why this demand of our people should not be met. There is no need of capital apart from such small capital as they are willing to invest who see in the investment in advance a gain that justifies their ventures. AMERICA'S Summer Resort Bureau of Information will solve the problem before our Catholic people this summer. Next year the results produced this year will spread wider the new apostolate.

Buffalo.

HENRY BORGMANN, C. SS. R.

To the Editor of AMERICA:

Your correspondent, Mr. M. J. O'Connell, writing on "The Need of Catholic Summer Resorts," in the issue of AMERICA for March 21, voices the wish of a great many Catholics. There are, all untouched, many sea-side places, not too far from centers of population, admirably adapted to such a scheme. I have now in mind two such places convenient to New Yorkers and New Englanders, namely, Mystic or Stonington, Connecticut, and finest of all, the south shore of Cape Cod.

In connection with Mr. O'Connell's proposal, I would like to suggest the establishment of a permanent residential colony of Catholics, adjacent to a Catholic college, with the idea that the older as well as the younger members of the family might benefit thereby. University extension and home-study courses are now offered by nearly every large college in the country.

Near New York we have an excellent opportunity to establish such a colony as I have in mind. Maryknoll at Ossining would provide a splendid center for a beginning. The Rev. Father Walsh is so progressive that I think he would find the way to assist in the intellectual development of the scheme.

New York, N. Y.

M. J. BROWNE.

Efficient Propagation of the Faith

To the Editor of AMERICA:

May we have the privilege of answering the letter published in AMERICA, March 21, 1925, entitled "Efficient Propagation of the Faith," signed with the initials, "T. H. G.," Hoboken.

We shall admit with the writer of this letter that Protestants give annually substantial financial assistance to their missionaries. It is interesting to note that \$50,000,000 was contributed by Protestants to the Foreign Missions in 1923. Mgr. Quinn, National Director of the Society for the Propagation of the Faith for the United States, quotes in the Report sent to Rome this year that the total contributed by Dioceses for the United States during the past century to the Society for the Propagation of the Faith amounted to \$12,186,921.39. The amount contributed in 1924 was \$1,825,601.89. This gives us an idea of what Catholics are doing for this laudable work in spreading the Faith.

The contributions to the Society for the Propagation of the Faith do not come from the individual but come from the great multitude of the Faithful, the poor and the middle class who are ever constant in their charity and generosity.

We read with interest the eulogy on the Society for the Propagation of the Faith in the archdiocese of Boston, Mass., and on their diocesan weekly, the *Pilot*.

The Society for the Propagation of the Faith was established in the archdiocese of New York twenty-one years ago by our present Auxiliary Bishop, Rt. Rev. John J. Dunn, D.D., V.G. The first report submitted announced a gift of \$18,000 collected for foreign missions. During these twenty-one years nothing was left undone by Bishop Dunn to make the Society a household word. At the present writing the Report submitted to His Holiness, Pope Pius XI, shows for the year 1924 a contribution of \$300,418.84 from the archdiocese of New York.

All the details of efficiency described by T. H. G. have been employed not only in New York but in Philadelphia, Brooklyn, Albany and other dioceses where the S. P. F. is organized. In fact it has been a part of the machinery of the Society for the past hundred years. For the past three years New York has been second in its contributions to the missions. For fourteen years it exceeded its nearest competitor by a hundred thousand dollars, holding the palm for the largest contribution ever made to the missions in the history of the S. P. F. These statements are presented not to minimize the wonderful work of Boston but to correct the statements of T. H. G., who does not seem to have knowledge of the current facts in present-day missionary history. The late Cardinal Farley was known throughout the world as "The Cardinal of the Missions," a title which he dearly loved and richly deserved. One of the prized possessions of the New York Diocesan Office is an autographed photograph of His Holiness, Benedict XV, warmly felicitating the Cardinal and his generous people for their extraordinary record of support of the missions. And not less valuable are the letters addressed by Pius X, Benedict XV and Pius XI to both John Cardinal Farley and Patrick Cardinal Hayes for their "fervent zeal and unprecedented contribution to the sacred cause of spreading the knowledge of Jesus Christ throughout the world."

New York.

THOMAS J. McDONNELL,
New York Diocesan Director.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, APRIL 4, 1925

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Which Ten Commandments?

AN association deeply interested in the welfare of the children in New York's public schools, has asked the superintendent to order the Lord's Prayer and the Ten Commandments read once a week to every class. Foreseeing many difficulties, the superintendent has referred the request to the Board of Education, which will probably entomb it without ceremony. For a question which the Board could not answer without committing itself to a choice between Protestants and Catholics is "Which Ten Commandments shall we read, and what version of the Lord's Prayer?"

The question is not without significance. The order of the Commandments followed in the Reims-Douay Bible, in use among Catholics, is traced to St. Augustine, while Protestants have adopted a version which is commonly attributed to Origen. Further, as is well known, the same form of the Lord's Prayer is not used by Protestants and Catholics. Would a Catholic teacher in the public schools be required to read from a Protestant, or a Protestant teacher from a Catholic, version? Or would the Board of Education enter into a controverted question, and with far more than pontifical power, reject both versions to offer a new and amended reading?

Although the Board will probably refuse to act, the request again stresses the difficulty of giving our young people in the public schools any adequate training in religion. It also exposes the criminal conduct of Catholic parents who entrust their children to these institutions. Children must be taught religion just as they are taught arithmetic, history and geography, and no child was ever taught by being read to "out of a book." Perhaps the earnest men and women who in all likelihood will see their request treated with discreet silence by the Board of Education, can discover some method which without

bringing religion into the public schools, can bring religion into the children of the public schools. But not much can be accomplished by merely reading the Ten Commandments and the Lord's Prayer to the poor children. Were that true, a phonograph-record with the Prayer on one face and the Commandments on the other, could qualify as a teacher of religion and morality.

The Oregon Law in France

RECENTLY the editor of the *Chicago Tribune* cast a glance across the sea and discovered the Oregon law in Alsace-Lorraine. Thereupon he sat himself down to tell the good people of Chicago what he had found. In Oregon, he wrote, a Protestant majority is trying to force the Catholic children into the public schools. In Alsace-Lorraine, a Catholic majority is trying to force the Protestant children into Catholic schools. And in a few paragraphs, he dismisses Protestants in Oregon and Catholics in Alsace-Lorraine as deplorable instances of "the menace of bigotry." He writes:

Oregon is predominantly a Protestant commonwealth. In Oregon the Protestant influence is strong enough to have brought about the enactment of a law requiring all children between the ages of eight and sixteen to attend public schools. This was intended as a blow to the Catholic parochial schools. Whether such a law is constitutional is being argued before the Supreme Court in Washington.

Alsace and Lorraine are strongly Catholic. In all of Alsace there are only four public schools, though there are many Catholic schools under Catholic auspices which benefit from public funds. The French Government wishes to establish public schools throughout the restored provinces and eventually withdraw public subsidies from the parochial schools. The Church is waging a bitter fight against this program. A three-day strike of school children is in progress in protest against the government's proposal.

Two illustrations of the menace of bigotry which is the handmaid of no one faith. There is no reason why a Catholic child should be educated in a non-sectarian school, and there is no reason why a Jewish or Protestant parent must help support Catholic schools.

The State's concern with parochial schools rightly ends when it is satisfied that instruction in secular subjects is adequate.

The assumption underlying this editorial is without warrant. Nothing is farther from the purpose of the French Government than to establish "religious liberty" and "separation of Church from State." The purpose of the Government is to rule the Church or destroy it. Religious freedom, as we understand it in the United States, is anathema to the present French Government. A local parallel will make this fact clear.

Suppose that the State of Illinois were to confiscate Loyola University and De Paul University in the city of Chicago. Suppose that by sending the priests and Sisters into exile, the State next closed the hundreds of Catholic schools, hospitals, and charitable institutions in the Western metropolis. Would the editor of the *Tribune* deem such action by the State in accord with religious liberty or with the principle of separation of Church from State?

Yet that is exactly what was done in France.

French Catholics know that the fight of the Government is against God and the very idea of religion. They have not forgotten the blasphemous boast of Viviani that he would tear God out of His Heaven. They have no reason to trust the present French Government and they do not trust it.

The Alsace-Lorraine System

FOR many years the public school in Alsace-Lorraine has been the denominational school. Under a system closely resembling that of Quebec, separate schools are provided for Catholics and Protestants, and all are supported from the public funds. The inference of the *Tribune* that public support is restricted to the Catholic institutions is wholly contrary to fact.

As these schools, whether Protestant or Catholic, are in law and fact religious schools in which religious instruction is daily given, they are subject to examination by the respective ecclesiastical authorities. Boards, teachers, and officials are of the religious faith professed by their schools but no Protestant child is ever obliged to attend a Catholic school nor is the Catholic child forced into a Protestant institution. A system more completely dissociated from the narrow bigotry of Oregon could not be imagined. It has satisfied the liberty-loving people of Alsace-Lorraine, for it embodies both the principle of freedom of worship and freedom of conscience.

It is this arrangement which M. Herriot and his atheistic followers would destroy. Regardless of the wishes of their parents, he plans to force all children, Protestant, Catholic and Jewish, into schools under no religious supervision, schools from whose prescribed programs the teaching of religion is excluded.

In opposing him, the Catholics of Alsace-Lorraine are not fighting to establish an Oregon education law. That is precisely what they are opposing. As a parallel for the Oregon bigots, the *Tribune* should have cited M. Herriot and his advisers. What the Catholics of Alsace-Lorraine are determined to resist is the very principle on which the Oregon law is based. M. Herriot is risking the unity of France to force that principle upon the inhabitants of Alsace-Lorraine.

A Battle for Human Rights

HAD the editor possessed some slight knowledge of the situation which he so boldly discussed in public, he would have known that the Catholics of Alsace-Lorraine are not alone in their defense of the religious schools. Writing from Paris to the *Boston Transcript*, Mr. Alvan F. Sanborn shows that a majority of the Protestants, "even the Liberals, are equally jealous with the Catholics of their parental rights and equally insistent upon the retention of religious instruction in the schools." From the "three leading bulletins of the Protestant Church in Alsace" he quotes the following paragraph:

The Catholics have rallied to a defense of their religion. For us Protestants likewise, our faith and our religion are the most precious things in life. We will fight with all our might to retain the possibility and the means of cultivating henceforth, as hitherto, the religious life of our communities.

We will never admit in the schools of Alsace and Lorraine that our children be deprived of religious instruction. And, in order that they may not be, it is necessary to leave us a normal school capable of forming men and women teachers properly equipped for giving instructions in conformity with our evangelical religion. If a battle for the defense of religious schools is imposed upon us, we cannot do otherwise than accept it. (*Transcript*, March 18).

"Many of the Jews also," writes Mr. Sanborn, "among them several leading rabbis (notwithstanding the fact that Herriot's most conspicuous supporters in Alsace-Lorraine are Jewish Socialists) are with the Catholics." Union meetings, at which the speakers were Protestants, Jews and Catholics have been held in many places to protest against the attempt to destroy the schools. Nor, according to Mr. Sanborn, do even "professed free thinkers" accord M. Herriot undivided support. "On this soil, where everyone has learned tolerance," one of them remarked, "we see the very unbelievers resent this unwarranted badgering and join their protests to those of the devout."

The *Tribune's* attempt to bracket the bigots in Oregon with the liberty-loving citizens of Alsace-Lorraine fails on every count. The men of Alsace-Lorraine are giving the world the inspiring example of a people who do not prate of liberty, but live it and are ready to fight for it. They are not battling for themselves alone, but for every man who counts freedom of worship and freedom in education rights so precious that no political majority may ever infringe upon them.

Against these heroes of liberty, stand M. Herriot and his crew scheming to establish the Oregon law in Alsace-Lorraine. The record is plain.

Fighting the Natural Law

AT the second meeting of the Birth Control Conference held in New York on March 26, Dr. Louis I. Dublin, chief statistician for the Metropolitan Life Insurance Company, told the delegates in plain language that he considered their movement "a distinct social danger." "What is most vitally needed today," he added, "is not wider dissemination of contraceptive practises through such agencies as your current publications, but a scientific study of the problem of population."

Possibly what Dr. Dublin here had in mind was the statement made by a notorious birth-controller (convicted some years ago in a New York court) that America was headed for destruction because of its excessive birth-rate. The simple fact is that were it not for immigration the population of the United States would now be actually decreasing. According to census reports, all city groups average less than three children to a family, as against five some thirty years ago. Throughout the country childless companionates and one-child groups are increasing,

so that the population instead of increasing rapidly tends to become stationary. "The tendency toward small families," said Dr. Dublin, "has apparently become a fixed habit among the American people." If this be true, then we too shall soon be called upon to face, as France is facing, the spectacle of a nation gradually yielding to the ravages of the Black Plague of birth-control.

But in one important respect, Dr. Dublin is wrong. It is true that the excesses of the birth-controllers, which would be absurd were they not so deadly in their results, teach the necessity of a careful study of the problem of population. But even more necessary than this scientific research is a determination on the part of every religious, social and educational leader to emphasize the supreme importance of self-control. The horrible perversion known as birth-control is a confession of weakness, a yielding to passion, whim, or circumstance, an avoidance of duty for the sake of a fancied advantage. Therein lie its unmeasured possibilities of harm to society and to civilization itself. The nation which encourages its people to seek pleasure by avoiding duty cuts its own throat.

Catholics need not be reminded that any deliberate perversion of the faculties provided by an all-wise Creator for the propagation of the human race is at all times and under all circumstances grievously sinful. Birth control is wrong, not because the Church declares it to be sinful, but because it is a violation of the natural law. To non-Catholics who ask whether the Catholic Church may not change her uncompromising attitude in this matter at some future time, the answer must be that the Catholic Church cannot dispense with or change the natural law. Some acts are "wrong" merely because they are forbidden; others are forbidden because they are wrong in themselves, and to this second class birth control belongs. It is "wrong" just as lying is wrong and murder is wrong, and, specifically, as solitary vice is wrong. When the Catholic Church permits lying, murder and solitary vice,

she may also stamp birth control with her approval. But not before.

The Farce of Prohibition

WHEN Mr. Arthur Brisbane wrote that while seventy-five per cent of the States ratified the Eighteenth Amendment, nearly 100 per cent violate it, and their juries sympathize with the law-breakers, he stated a fact which all but the purblind can see. The President's recent appeal to the country was a confession that the Volstead act must fail if the States do not enforce it. But can the States enforce it?

New York had its Mullan-Gage law. But there was no effective enforcement because the juries almost uniformly failed to convict. After an inglorious career of graft, crime and inefficiency, the law was repealed. Ohio, where the most prominent Federal prohibition agents are under indictment, has not fared better. On the very day that the President appealed for local enforcement, forty-eight Cincinnati policemen were indicted by the Federal Grand Jury. Detailed by the local authorities to arrest offenders against the prohibition laws, they ended, like Captain Kidd sent out to capture pirates, by engaging in the traffic they had been ordered to suppress. Kentucky, which harbors a local enforcement law as well as a "dry" Congressman out on bail after conviction in the Federal Court for buying and selling whiskey permits, is as wet as its own Licking River in flood. But the difficulty of enforcement in New York, Ohio and Kentucky is no greater than in those thousands of communities where citizens whose personal habits are as wet as Niagara vote dry.

The first necessary step toward enforcement of the Eighteenth Amendment is the repeal or substantial amendment of the Volstead act. All the King's horses and all the King's men cannot enforce it. If proof were needed it can be found in the President's almost pathetic appeal to the States for help.

Literature

Hamlin Garland, Veritist

IN 1894 there appeared a small volume called "Crumbling Idols" which attracted considerable, and by no means friendly attention. It was thought-provoking and rather dogmatic, and its author flung down a brisk challenge to the literary vogue of the day. He proclaimed himself a "veritist," and declared: "Veritism puts aside all models, even living writers. . . Life, Nature—those should be our teachers." He added, "In all that I have written upon local literature, I have told the truth as I saw it."

All this sounds a little sophomoric now and its point, that an author should write only about those phases of life which he knows from intimate personal experience, has

become dull from frequent repetition. As a matter of fact there was nothing new about this gospel except that a fresh voice was proclaiming it and in the vibrant tones of an avowed foe of the ungentle in fiction.

Hamlin Garland, the author of "Crumbling Idols," was then thirty-four. He had been born in Wisconsin of stock that derived from Maine; had toiled even as a child on his father's farm; and at fourteen was doing as much manual work as the sturdiest laborer of twice his years.

Garland's school-readers provided whatever stimulus his eager imagination received, for they contained excerpts from Byron, Scott, Southey, and, best of all, from "Paradise Lost." These last he memorized and their mighty music delighted his ear as, guiding the plough with his

sturdy young arms, he declaimed them with all his might. Once he frightened the horses so that they ran away, plough and all, but not until young Garland had caught the spirit of great literature and resolved to make his meager wages pay his way through the Cedar Valley Seminary. His ideas of life enlarged, the wanderlust which was an inheritance from his father awakened, and at twenty he was "knocking about" the Middle West, supporting himself by painting, carpentering, and whatever odd jobs his hands found to do. But always he felt that his imagination was fettered, his spirit starved, and always the lure of the East with its literature and its traditions stirred him. So it came about that he turned his face toward New England. The White Mountains, Boston, New York, and Washington—he visited them all, often working his way, and then he went West again to weather a terrific winter on a "claim" in Dakota, only to mortgage it on the coming of spring and once more turn his face Eastward.

Garland took up his residence in Boston and the story of his experiences there, told in that fascinating memoir, "A Son of the Middle Border," belongs to the literature of heroism. Virtually penniless but conscious of the defects of his education, Garland rented an attic room up a now vanished alley near the Boston Public Library and proceeded to haunt its reading-room for twelve or fourteen hours a day. He read incessantly, devouringly, as if to make up for the starved years of his youth, and it is a miracle that his health survived the strain of no exercise and insufficient food.

Boston with its literary haunts, its museums, library, theaters and, by no means least, its traditions, seemed a realm of gold to the imaginative boy and by contrast his memories of the pitiless drudgery of the "middle border," without a single satisfying recreation to relieve it, seemed tragically hopeless. He clung to Boston for three years, returning home for a visit in 1887 but soon going back to Boston again in a mood of "savage resentment" against conditions on the farm.

At last his mind was ripe for literary work. One day the scraping of a coal shovel outside his window revived memories of a corn-husking and thus his first short-stories were born. "During these years, 1887-1889," he says, "I wrote nearly all of the stories which are now brought together in the two volumes," "Main Travelled Roads," (1891) and "Prairie Folks" (1892).

Garland was not condemned to work forever in the dark. He met kindly friends, William Dean Howells among them, who encouraged him and offered helpful criticism of his work. He did some lecturing (after inking the frayed edges of the only trousers he could claim), secured a place in a private school, and impressed the editor of the *Arena* so favorably that its pages were opened to his sketches and short-stories, and comfortable checks followed.

In 1891 Garland gathered the first sheaf together and

published them as "Main Travelled Roads," undoubtedly one of the most notable volumes in the history of the American short-story. Every tale in the little book rang true. The reek of the soil was in it; it was rancid with the smell of animals and the sweat of men that lived in the muck of middle border farms and drudged in rain and snow and pitiless heat. The men were big, grimy, and sullen, articulate only when shaken by some sudden gust of passion; the women were frowsy and shrill-voiced, forced too often to share the slave-like toil of their husbands. All day children screamed and quarreled, pigs unconfined rooted about the muddy yard, meal time recurred with swift monotony, and the "help" came tramping in to the bare kitchen to eat ravenously. At night-fall horses must be stabled, cows milked, all hands fed, and the children, ill-tempered from sleepiness and begrimed from head to foot, undressed and put to bed. When at last the final chore was done, the woman was exhausted, and the man, stained with mud and sweat, sought in heavy slumber enough energy to get up before dawn on the morrow and drudge along for another day. And so on endlessly.

This was the life of the middle border as Garland knew it in the seventies and as you see it in "A Branch Road," and in "Sim Burns' Wife"; and the pictures of Agnes Kinney, hollow-chested and feverish, and of Lucretia Burns, dull-eyed, despairing, on the verge of mental collapse, are as unforgettable as Garland intended them to be. For with the zeal of a propagandist he wished the public to know of "the infinite tragedy of those lives which the world loves to call peaceful and pastoral."

Not all the tales in "Main Travelled Roads" and "Prairie Folks" were so hopeless as "Sim Burns' Wife." Howells had cautioned Garland against overplaying his hand and from other quarters he was admonished that realism carried too far would have difficulty in finding a market. Both these influences may have helped to tone down most of Garland's tales but more probably the strongest influence arose from the romantic strain that his poetry, his love of the stage, his type of mind, as disclosed in his autobiographical "Son of the Middle Border," proved to have been in his blood. Thus in "The Return of a Private" Smith sadly surveys his run-down farm, but in the mystic hour of twilight with "the vast moon swinging above the eastern peaks," his wife and children at his side, he turns his back upon despair. Thus Grant McLane, in "Up The Coulé," though embittered by the consciousness of his failure in life, finally accepts the proffered hand of his brother who for years has selfishly left him in the lurch. Thus Julia in "Among the Corn Rows" is rescued by her lover from her harsh father and the endless drudgery of the farm. Thus Marietta in "William Bacon's Man" has her day, marries the man who loves her in the face of stormy opposition and is "forgiven" by her not-quite obdurate father.

"Main Travelled Roads" was roundly scored as

"false" and starkly realistic on its appearance, but today these charges seem trivial enough. As a matter of fact Garland's work was a protest against the conventionalized short-story of the eighties with its purely external local color, and it is a commonplace that he succeeded brilliantly. His stories lack form, their not infrequent *gaucheries* jar the sensitive, but none the less they *live*; red corpuscles are in the blood of them; their pulses are quick and steady. By means of them Garland performed two great services: he made a valuable contribution to the vanished life of the middle-border in the seventies and a no less valuable contribution to enduring literature. Perhaps "Under the Lion's Paw" and even "Up the Coulé" belong to the former, but "The Return of a Private" belongs to literature, and "Among the Corn Rows" is as universal as youth and love. Garland the "veritist" conceived this tale but it was Garland the poet that concluded it. The eloping lovers have met in the velvet darkness of a summer night:

A few words, the dull tread of swift horses, the rising of a silent train of dust, and then, the wind wandered in the growing corn, the dust fell, a dog barked down the road, and the katydids sang to the liquid contralto of the river in its shallows.

Mr. Garland has had a long and honorable literary career in the years since his first two volumes appeared, but he never again quite recaptured the passion of their sincerity, the freshness of their vigor, the rapture of their rare moments of poetry. JOSEPH J. REILLY, PH. D.

REMEMBRANCE

I found the first spring violet today
And took it in my hand
To bring it home to you,
Smiling to think how you would say,
"You dainty elf from fairy-land
In gown of blue,
Your breath brings all the woodland and the spring
Here to my room, and I forget how tired I am of pain!"
Eager, I hurried on my way—then suddenly
Against my heart I crushed the fragile thing.
How vain
Such haste! I could not see
The path I trod.
Yet, with the sweet insistence of its breath
The broken thing against my heart—blue,
Like the eyes of you—
Whispered that broken things are dear to God
And told me that through joys you know since death
Its flower-soul would waft my love-thought, too.

SISTER M. ELEANORE, C.S.C.

REVIEWS

The Mystical State, Its Nature and Phases. By AUGUSTE SAUDREAU, Hon. Canon of Angers. New York: Benziger Bros. \$2.25.

Beyond any doubt, this book is useful and clarifying. Wishing to explain the nature of the mystical state, the Canon of Angers adopts the very sane method of examining the writings of the saints and doctors on this subject: the Fathers of the fourth century, then the great doctors of the Middle Ages, and finally the later mystics, St. Teresa and St. John of the Cross, St. Francis de Sales and St. Jane Frances de Chantal. In later chapters he explains the entrance into the mystical state, its phases, and kindred topics. The author discusses in the preface the difference of

opinion which exists on what essentially the mystic state really is. Differing from the school of the Jesuit Fathers Terrien and Poulain, he belongs to that group of spiritual writers who consider that the mystical graces are not very rare and that they are the natural terminus of prayer, meditation and the ascetic practises. But one suspects that the chief difference between these authors is one of terms rather than of opinions. Père Poulain couples the beginning of the mystic state with the prayer of quiet, while Canon Saudreau seems to place it at what Poulain would call the prayer of simple regard. Certainly, neither Bossuet nor Père Picot de Clorivière, both of whom the author quotes, are over clear in fixing the limit where acquired contemplation ends and infused begins, while Poulain is clarity itself. The difficulty about quotations from the Fathers and the classic mystics is precisely this that we are not sure in a given passage whether they are talking of the prayer of quiet or of the prayer of simple regard. But it seems that at least this can be said: if the mystic state begins with the prayer of simple regard, then there are a great number that attain to it; but if it begins only with the prayer of quiet, where the soul touches and feels as it were God's presence, then one is inclined to hold that the state is extraordinary and attained to by comparatively few.

P. M. D.

Pistis Sophia. Literally translated from the Coptic by GEORGE HORNER. With an Introduction by F. LEGGE, F.S.A. New York: The Macmillan Co.

The literature, both orthodox and heterodox, of ancient ecclesiastical history, cannot but be of compelling interest. It is enlightening to know what the earliest defenders of the Faith taught, and what were the errors they condemned. In the days when Christianity was doing battle with a renaissance Roman Paganism, there existed no intellectual enemy more powerful than the more or less coherent School of Gnosticism, the melting pot of Egyptian allegory and Neo-Platonic philosophy. There were reformers and modernists then, as there are reformers and modernists now. It is not the peculiar privilege of the present age either to distort the meaning of Holy Scripture or to adapt the immutable doctrines of the deposit of Faith to ever changing speculations. The Gnostics were at once reformers and Gnostics. For this statement George Horner's excellent translation of five Coptic documents, at present in the British Museum, and published under the title *Pistis Sophia*, is an ample guarantee. That the manuscripts in question are Gnostic in character is beyond controversy, but to whom and to what age their prototype should be ascribed is a matter still before the court.

J. T. L.

With Staff and Scrip. By THOMAS O'HAGAN. Toronto: The Ryerson Press. \$2.50.

Travel and reading, together with meditation, make the complete author. All three of these have been carefully blended by Dr. O'Hagan in his latest book. From his many tours, the author has grown intimate with the places and peoples of whom he writes. He supplements this actual observation with information which he has gathered from many books, from those of literature and history and art. And he uses fine discrimination in the choice he makes from all this abundant material. The most engaging aspect of the book, however, is the original interpretation of life and art that has been derived from Dr. O'Hagan's own thought. The subject matter of these six essays is most varied. Two of the chapters have to do principally with literature: "With Dante in Exile" surveys the life and work of the poet; "In the Footsteps of Wordsworth" contains good criticism not only of this single poet but of poetry in general. Two other papers are in vindication of the ideals and traits of those most Catholic peoples, the Bretons and the Spaniards. "In the Land of the Troubadour" is an enthusiastic account of Provence. The best chapter is that on "The Birth and Evolution of the Gothic Cathedral." T. T.

The Dominion of the Air. By ENID SCOTT RANKIN. New York: The Century Co. \$2.50.

To compile his book the author confesses he indulged in highway and byway wanderings as marvelous as those of the historic Alice of Wonderland. At the end, bewildered over the forbidding aspect of the potentialities of the present machinery of civilization, "The Juggernaut of scientific warfare," he declares.

There is only one possible solution: a law among nations, as among men, based upon a common heritage, a mutual necessity, an inalienable right, a principle of nature, "a higher law" to which all nations could adhere without loss of prestige or sacrifice of sovereign right. This is the law of the seas and the air.

There is a lengthy bibliography and a meticulously detailed index added to the text, in view of which, and of the above cited conclusion, it seems more than strange that not a single reference is made in any of the 340 pages of the book to the fact that it was the Pope, Benedict the Peacemaker, who told the statesmen of the warring nations that the rule of justice, and not that of force, was the only possible solution of the world's ills. They refused to heed his warnings or to give him his proper place in the council of nations. The international chaos has followed as the Pope predicted, and will remain until the accord founded on the principles of the Pope's admonition is brought about. The volume gives a handy and useful survey of the intricate windings of the international relations of the day. It establishes as its basic principle the prime importance of the seas and the air not only as the means of international communication in our present civilization, but also as the scene of any future warfare. Since the possibilities of destruction from such war on sea and in the air are tremendous, the author argues that the nations must recognize the universal commonage of these elements, and from such recognition finally arrive at a permanent, universal accord.

T. F. M.

Open Confession. By MARIE CORELLI. New York: George H. Doran Co. \$2.00.

Though this book recalls an author whose vogue has passed, one may safely predict that it will be read by a multitude, for it has to do with love and plenteous tears, with disappointment and sweet revenge, with a grief in which the writer luxuriates. For there is such a thing as luxuriating in grief. Indeed, many are given to this form of dissipation which consists in so arranging one's attitude that the shadows of lost hopes, real or imaginary, stand between oneself and present happiness. Pliny, the Younger, noted the malady long ago when he wrote: "There is a kind of luxury in grieving, specially if one can moan on the bosom of a friend who is ready either to condone one's sorrow or to commend it." How much is real in "Open Confession," and how much imaginary, only those can determine whose knowledge of Marie Corelli is sufficiently intimate. The ecstasy of her love is told in glowing pages, while the infidelity of her lover and his downfall from the pinnacle of nobleness is narrated in such wise that poetic justice is observed to the author's satisfaction. Miss Corelli's respect for certain staid "conventionalities" was small enough. All in all, one can understand why she willed that the book be published posthumously. Perhaps some may be heartless enough to wish that the mere man in the case had a chance to say a word in retort.

F. M.

The Voyage of the Argonauts. By JANET RUTH BACON. Boston: Small, Maynard and Co. \$2.50.

Throughout the pages of her book, Miss Bacon has related with feminine staccato the fruits of a wide and digested reading. In her third chapter, she has neatly and succinctly summarized the entire corpus of the Argonautic literature, a work that of itself commends the volume to the appreciative student. She has moreover dealt with all the foremost interpretations of the legend, from the rationalism of Strabo and Suidas down to the later nature

theories of Forchhammer and Mannhardt, and the still more recent though borrowed conjecture of M. Svoronos. To each she has given its proper place in a nice perspective. With ingenuity, she has juxtaposed the Argosy story and those tales of "The Happy Other World," which like promontory beacon fires have flashed in different ages from Ireland to the dim Orient, the message of our common nature's yearning for the "Isles of the Blessed." The closing chapters the authoress devotes to the routes of Homeric and Mycenaean traders and to the caravan journeys out of India and far-away China. The wonder of all these quests preserves the enchantment of the Argosy, while the realism of them fills the fancy with a thousand pictures of possibilities, any one of which may have fitted the truth of the adventure for the Golden Fleece. Approaching a superabundant mass of proffered explanations of the Voyage, Miss Bacon has carefully sifted her data, and by a process of elimination directed for the most part by excellent common sense, arrives at a plausible theory for the genesis of the Argonautic legend.

A. L. W.

BOOKS AND AUTHORS

Callinicus and Narcissus.—As far apart as are these two names, one of story, the other of fact, the books they represent are tied by a moral bond, for they propose to explain portions of the past and to give forecasts of the future; they belong to the "today and tomorrow series." "Narcissus: An Anatomy of Clothes" (Dutton. \$1.00), by Gerald Heard, examines the clothes that men wore through the ages, and seeing in the continual change of style and manner only another aspect of the evolution of the race, it makes some clever reflections. An interesting development is the relation of styles in clothes to styles in building, and to one who has seen in European museums how Gothic, for example, influenced some of the smallest objects of the household, this parallel seems not to lack foundation. Interesting as are these chapters, they betray a materialistic conception of things that can hardly satisfy the Christian reader.—Callinicus was the inventor of the now lost, but the once famous and terrible, Greek fire; at least J. B. S. Haldane, the author of "Callinicus: A Defence of Chemical Warfare" (Dutton. \$1.00), tells us so. He is a biochemist who compresses many interesting things into his brief pages, and makes out a fair case for the use of chemicals. Huge standing armies would not be needed if only chemicals were used, and loss of life too would be much diminished, for chemistry which can make the poison can also supply the antidote. There is an amount of common sense in the book, and the author has the merit of trying to look at facts as facts and not at supposed facts as propaganda would have them. Quite honestly, too, he makes a clean breast from the beginning of his own prejudices and interests. This is much in his favor, and a warning to his readers.

Drama the World Over.—Even for one who is but slightly interested in the drama of the past fifty years, "A Study of the Modern Drama" (Appleton, \$3.50), by Barrett H. Clark, is a book to keep within easy reach for reference and occasional reading. The descriptive title of the volume is "a handbook for the study and appreciation of the best plays, European, English and American, of the last half century." In fulfillment of this rather expansive purpose, Professor Clark surveys the national literatures of the cultured world and chooses some sixty dramatists for particular study. He furnishes a short biography and summarized criticism of each playwright, gives a list of his plays and a bibliography for advanced study, and analyzes, by means of questions, suggestions and provocative statements, the chief productions of each author. Professor Clark believes that the modern movement, extending over all Europe and America, "is destined to be regarded as one of the most fruitful and interesting in the entire history of the drama." For understanding this modern movement and studying its significance no better way is available than a

perusal of this volume. It is informative and encyclopedic. It could well be of use to the college classes, to literary circles and dramatic clubs.—Also of international scope is "25 Short Plays" (Appleton, \$4.00), edited by Frank Shay. The volume suffers from the inherent defect of all anthologies; it is open to criticism in regard to the plays selected. Twenty-five nations are represented in the collection, one play from each country. Strangely, no German selection is included. While all the plays have been presented on the stage in some part of the world, with varying success, few of them seem to be fitly representative of their national literatures. The editor makes no claim of offering representative plays, nor does he state his basis of choice. Accordingly, the plays must be taken merely as selections and judged neither as the best nor as the worst. Few of the plays and playwrights listed in this volume are to be found in the handbook mentioned above. However, that these are all shorter plays may be sufficient explanation of the difference in choice. The dramas vary in strength and appeal, as well as in wholesomeness.

Unsound Psychology—"The Challenge of Childhood" (Seltzer, \$3.50), by Ira S. Wile, is a mine of information about the varying moods and impulses and emotions which surge through childhood's troubled years, and which help to form and fashion childish characters. Out of a vast experience as a pediatrician, the author portrays the development of actual cases which have come to his clinics for treatment and writes in a vivid and interesting fashion. He has adopted the case-system method which has now become popular in both law and medical circles, but which has not heretofore been attempted in books for the general reader. But because there is so much that is commendable, it is all the more regrettable that the text shows an absolute lack of an acceptable philosophy, and eliminates God or the supernatural as having any relation to the treatment of disordered lives.—Bearing more directly on psychology, "The Ways of the Mind" (Scribners, \$1.80), by Henry Foster Adams, after giving something of the physical make-up of the nervous system, treats of the different powers of the mind. The book has many qualities that would recommend it for casual perusal. It is clear and concrete and it illustrates its interesting matter with examples that everybody understands. But here again there is seen the great and lamentable difference in philosophical systems. This book will satisfy no Catholic, for it ignores that kernel of our being, which is the soul, and it is thus representative of a materialism which in the world's history has destroyed many civilizations.

Paulist Pamphlets.—Five brochures have been recently issued from the Paulist Press. A strong document is entitled "Sixty Assertions of Protestants" where doctrines frequently enunciated in Protestant teachings are refuted by clear passages of the Protestants' own bible.—M. D. Forrest, M.S.C., in "Why Not Be a Catholic" states briefly and clearly the principal points of Catholic apologetics.—An exceedingly useful pamphlet by the Rev. G. B. O'Toole, Ph.D., is entitled "Psychology and the Catholic Teacher." In connection with the universal interest taken today in experimental psychology, the author reviews the Aristotelian philosophy in the light of later systems, points out phases of compatibility and warns the Catholic teacher against two extremes in his attitude to the modern psychological literature.—One never tires listening to the teachings of that charming saint, Francis de Sales. In "Wise and Loving Counsels of St. Francis de Sales" are collected some of the moderate and prudent directions of the saint with regard to the practise of a truly Christian mode of living.—A reprint of the fourth chapter of Father Joseph McSorley's "Be of Good Heart," is to be had in the short brochure "Why Was Christ Born." The price of each of these pamphlets is five cents.

Fiction—Either mother or daughter might fitly fill the title role in Sir Philip Gibbs' novel, "The Reckless Lady" (Doran, \$2.00). Mrs. Fleming had been rash through many years, Sylvia learned prudence only after she had left London and Monte Carlo and had settled in Grand Rapids. As usual in Sir Philip's stories the characters are all deftly drawn, the theme is handled artistically, and the conversations, with their lightning flashes of repartee and their nimble speeches, are a delight. The author, an exponent of good will between England and America, uses the narrative to advocate a closer entente between the two countries; this does not prevent him, however, from stressing the national defects, especially American. It is, perhaps, due to the subject that the scene in the United States is depicted as thin and angular while that in Europe is shown as mellow and cultured.

Donn Byrne in "O'Malley of Shanganah" (Century, \$1.25), writes a story that is not only about Ireland but is of it. He understands the melancholy of the Celt and appreciates the twinkling humor and good nature of the race. He knows, moreover, what beautiful writing is, with the result that his words flow like music. This is a romantic and a pathetic tale of love. O'Malley abducts his bride from an Anglican convent. Together they tour Europe; but the ex-nun languishes and the thought of her broken obligations obsesses her. At the last, she returns to her convent and O'Malley degenerates into a somber ruin of a man.

A ghostly visitation, the inhuman terrorizing of a child, a suicide, a mysterious murder and a diabolical attempt at poisoning supply the "agony" that is piled up for the master detective to deal with in Eden Phillpott's "A Voice from the Dark" (Macmillan, \$2.00). The highly successful and enterprising methods that the sleuth uses bring about an interesting and satisfactory climax for those who delight in mystery and the "secret service" complex applied to romance. This is Mr. Phillpott's first mystery story; he shows the same artistic skill in this style of fiction as in his less terrifying novels of country life.

Less notoriety will come to Percy Marks for his latest book, "Martha" (Century, \$2.00), than resulted from his "The Plastic Age." The author abandons the college atmosphere with which he was so familiar. He takes as his main character a half-breed Indian girl. She strives to be accepted as white and in some ways succeeds; but in the end she sinks back again to the people whom she had scorned. Crude and elemental passions work up a narrative that is strong, if not entertaining. It is not for the immature.

Life in the Northwest, in that territory under the rule of the Hudson Bay Company before it was taken over by the Canadian Government, is the subject-matter of "A Gentleman Adventurer" (Doran, \$2.00), by Marian Keith. Charles Stuart, as gracious and charming as his royal namesakes, becomes a gentleman apprentice of the Company. During his service he makes firm friends and bitter enemies, journeys through rough lands, and meets danger in many forms. He must choose between a marriage for advancement or for love. His decision ends a pleasant romance.

Sea stories of color and action, those that heave and billow like the waves, are not numerous among the English classics. And Patrick Casey's "Sea Plunder" (Small, Maynard, \$2.00), cannot be ranked high in this class of fiction. Its color is of an uncertain quality and its action is not that of a living thing. It consists of an accumulation of incidents without any cumulative effect. Nevertheless, the novel has some redeeming passages that are exciting and at times gripping.

To tell the plain truth, "Jonah" (McBride, \$2.00), by Robert Nathan, must undoubtedly prove offensive if not shocking to every one who believes in the inspiration of Holy Scripture. The author trifles with a sacred personage and indulges in quiet, ironic humor at the expense of the Almighty. It is a pity that the fine descriptive powers of Mr. Nathan, his choice diction and ease of style, should be, even unintentionally, debased to such irreverence.

Education

Teachers and Their "Superiors"

PEGGOTTY excepted, I have no friends among the heroines of Dickens. As Sairy Gamp might say, I can't abear 'em. Perhaps I can except Mrs. Wardle with her insistence that young people were not so when she was young, for I too am growing old and begin to live in the past. Little Nell and little Em'ly and Agnes and Dora and Florence, make me wish that the author of their literary being had followed the philosophy of the Spartans touching the disposition of superfluous girl-babies.

But I positively love Mrs. Gamp; I should count it a privilege to eat a cucumber with her. *Item*, I love Betsy Prig, although in these dry days I fear it would be better to dispense with her brandy-bottle; *item*, Mrs. Raddle ("I beg your parding, young man, but who did you call a woman?") and her purple cauliflower on her best Kidderminster carpet; *item*, Mrs. Pipchin, with her memories of the Peruvian mines; *item*, Mrs. Crupper, afflicted with spazzums in her buzzum, acquired in the service of the youthful Mr. Copperfull; *item*, Missus Gummidge, who, like so many of us, always felt the trials of life more than other people; *item*,—but in short, I revel in that entire gallery of curious "females," young and old, drawn by Dickens not as paragons of virtue, but to sketch the milder manifestations of the old Adam in the human heart. What a delightful company, these minor rogues, whom if we may not love we can never hate, and to whose company we return with increased delight as the shades close in upon our prison house. *Eheu, fugaces, Postume, Postume.*

But especially I do not like Ruth Pinch. 'Brother and sister should have been examined by a jury *de lunatico inquirendo*, but I think Ruth the Abou Ben Adhem of the family for sheer insipidity. Of course, she is a teacher. Dickens met only one or two Dr. Strongs in his life and most of the others were Squeerses and Gradgrinds. But as for Miss Pinch, Dickens drew from life when he described her environment. She was governess to the daughters (of whom one was called a "syrup" by no less an authority than Mrs. Todgers) to the daughters of a brass-and-copper-founder. Being a mere governess, that is, a person to whom the care of children in interests second only to those of religion, is entrusted, "she was placed at a disadvantage in reference to every servant in the house."

"You speak with extreme impertinence, young man," observed the brass-and-copper-founder, when this fact was brought out for his inspection.

How like a modern schoolboard or public-school principal! We have moved forward (or backward, I

think) since those mid-Victorian days, but we still rank the teacher as of yore. Whenever I peruse some bombastic oration, fostered it may be by a politician masquerading as an educator, exhorting teachers to live up to the ideals of the profession, I laugh—or weep. So low a profession can have no other ideals than to do as little work as possible for as much money as can be extorted. Few pay the teacher reverence, fewer a decent salary, and only a minority the respect due her office. She is building the cornerstone of the nation, it may be, but she is working under harder conditions than the janitors of the buildings in which she toils. As for her alleged superiors, schoolboards, principals, superintendents, and similar small deer, I suppose God made them and therefore we must accept them as men, at least whenever they do not happen to be women. But they are men and women by sex only, not by the qualities which adorn the sex. Schoolboards, as I have found them, are generally politicians. Superintendents and principals are generally sycophants. I suppose that somewhere at some time since 1840, there may have been a principal who voluntarily stood up for a teacher when the teacher was in the right, and won the case. But I incline to think him as rare as a roc or a dodo. Poor creatures, in the interplay of politics and sordid interests that group about that palladium of our liberties, our school system, they measure their justice not as they would but as they must.

An interesting confirmation that my remarks are true as well as heated is furnished by a special article in the *New York World* for March 22. The author is a former teacher, "who for obvious reasons prefers a *nom de plume*." Nothing could be more characteristic. As a rule, our teachers are forced to plead their cause under cover. Pleadings in the open are folly. "To please the powers that be," writes this critic, "is the first duty of teachers." Superintendents frown upon teachers' associations; "others, more diplomatic, control them," an old trick still surprisingly successful. But the principals too, work in fear and trembling. "Of 500 principals asked to discuss their most annoying problems, some frankly stated that they 'feared to tell the truth.' Others wrote frankly, but withheld their names."

Even this subservience to tyranny fails to save many a teacher. It may come as a shock to be told that "hire and fire is still a power in the hands of most boards for teachers," but it is true. The individual who believes that merit is the chief consideration in securing teachers for the schools and in retaining them, is really too simple a person to be allowed to walk abroad without a guardian. The man or woman who succeeds is the individual with the maximum pull. This pull may be based on partisan politics

and usually is, but sometimes it is based on reasons of finance, and occasionally on reasons which I do not care to name. If the National Education Association wishes to cease functioning as a political machine and to begin to function for the benefit of the rank and file, here is a work to its hand: tenure-of-office laws for teachers in every State. I know perfectly well that most States have them. I also know quite well that they are easier to evade than the Volstead law, and that they are evaded. If our schoolboards dared treat the janitors as they customarily treat the teachers, the unions and the public would be up in arms. A janitor is a workingman who may demand a living wage and decent working conditions, among which is a reasonable tenure of office. But the teacher is a professional person, and therefore may be dealt with in a manner which no self-respecting janitor would tolerate, and dismissed with infinitely less ceremony and consideration than one would employ in getting rid of a thieving cook.

The brightest woman I ever knew was unceremoniously "fired," not because her work was criticized (for it was acknowledged to be of a high order) but as a result of "a dirty deal." The words are not mine. They were uttered by the local superintendent of schools and they are true as far as they go. But they stop short of the truth, inasmuch as they were not meant to include the superintendent himself. For the superintendent would not utter them publicly, much less undertake to defend the teacher. He thought he had done his full duty to the public, to the profession, to his schools, to the teacher, and to his own sense of honor and justice by privately firing blank cartridges against a plain case of flagrant tyranny. How many cowards of this kind are acting as public-school principals and superintendents is not disclosed by the census. But they exist, and they are one reason why our schools, upon which we annually expend more than one billion dollars, are not producing the results in scholarship and character which may rightfully be expected.

Need I disclaim any intention of reflecting upon certain public-school officials whose devotion to duty is beyond praise, and whom I am glad to number among my friends? Placed in favorable circumstances and able to vindicate the privileges of manhood, they will denounce the evils of which I complain as fiercely as I can do. But I would ask those who may think that I exaggerate to examine two phases of this question. The first is the salary of teachers in the grades as compared with the salaries of the janitors in these schools. Next let them inquire into the tenure of office (not theoretical but practical) of the two classes, with particular reference to the reasons why teachers fail of promotion or reappointment. I am willing to be judged by the results.

JOHN WILTBYE.

Sociology

Bullets, Ballots and Capital

CAPITAL is on guard and the country is safe. Our great men are faithful to their respective trusts: to the sugar trust, as Senator Reed has pointed out with customary incisiveness, to the steel trust and the cotton trust, and above all, to the octopus dominated by a truly pious and oleaginous oligarchy known as the oil trust.

All is well. Billion-dollar breakfasts with the President are staged to lull any lurking apprehension. A piece of steel, a strip of leather and an oil can, to adapt Stephen Leacock's language, gather to discuss buckwheats, coffee and the state of the country. On the crystal horizon there is but one cloud, as yet smaller than a man's hand. Sundry low people in dungarees insist upon drinking what they imagine to be whiskey and beer. This must be stopped. It is a menace to the nation. It is frightful.

Frightful it is; not that the poor must shift for such alcohol as they may come upon, but that no rich man need be deprived of champagne. Of that phase of the frightfulness, steel, leather and oil took no heed. And for many reasons, of which one reaches back to the Teapot Dome scandal. That transaction, as is admitted by responsible officials in the navy, was "furtive," and the Government is now attempting to cancel the leases executed, it is alleged, in defiance of the law. To cast even a doubt upon the benevolence, patriotism and good faith of millionaires, would be cruel, but the Government is at present engaged on that cruel task, and a doubt tinged with the aroma of White House coffee and buckwheats would be more than cruel. It would be disastrous, for it might create the impression that the Government had a case. So nothing was said of oil, steel, sugar, cotton, or other corporations at the White House breakfast, but we were read an impressive little homily on the iniquity of flaunting Mr. Volstead and his very curious law.

At breakfast, all depends upon whose law is being gored. To gore the Volstead law undermines the foundations of government. To gore the laws of justice and charity is an admirable act when it means good business. Perhaps it is, but not when it brings the worker to a point where he asks whether this talk about obtaining redress for his wrongs by peaceful action is truth or a lie. Mammon was always the least erected spirit, as Milton says, and excessively stupid to boot. At the present moment he is specializing in stupidity.

Take the Government's oil case. The court is paralyzed by the fact that the three most important witnesses for the Government, all high officials in the oil trust, cannot be found. The Government desires to ask them what they know about certain lots of

Liberty Bonds traced to Fall's account in several Western banks; but these gentlemen have taken refuge abroad. They refuse to return and they refuse to testify, and nothing can be done to compel them either to return or to testify. An innocent man, at least when he has good counsel to advise him, is willing enough to tell all that he knows, for he is anxious to clear his own skirts. If he is a desirable citizen, he readily lends his aid to vindicate the ends of justice. But our oil officials maintain an air of chaste aloofness. Whether a law, affecting some of the most vital present interests of the Government as well as the defense of the country in war-time, was or was not violated by their act or the act of their agents, is not of the slightest concern to them.

Nor, apparently, is it of the slightest concern to their associates, of whom so many were deeply outraged at the very possibility of violation of the Volstead law. Mr. John D. Rockefeller, Jr., Sunday-school teacher and inspired lecturer to the young on ideals of rectitude, has not raised his voice to suggest the least impropriety in the act of these men who go into exile when they know that the Government needs their testimony to clear up one of the ugliest cases an American court has ever tried. "What next?" asks the *New York World*.

John D. Rockefeller, Jr., is a large stockholder in the Prairie Oil and Gas Company. So is the Rockefeller Foundation. The General Education Board is a large stockholder in the Prairie Oil and the Standard Oil of Indiana. Both are supported from Rockefeller endowments.

Where do these directors and stockholders stand? What do they think of business ethics which permit three witnesses wanted by the Government to skip out and hide abroad, while the directors of the companies which employed them do nothing, say nothing, explain nothing, but stand pat on silence and let the Government complain in vain?

Perhaps Mr. Rockefeller has an explanation waiting for his next lecture to his bible class. The explanation forced by the *World's* slashing articles fails to carry conviction.

Upholders of the economic system as it is, without change of jot or tittle, tell us that the law has a remedy for every wrong. Of every ten jurists probably nine permit themselves to smile at this claim, while nine out of ten wage-earners will laugh it to scorn. What remedy is there when, as in the Government's oil case, the law is not permitted to function? As for the average wage-earner, he knows quite well that he is rarely able to enter into a free contract with his employer. Against a powerful corporation, he is at a disadvantage even when backed by his union. Now and then he may win a temporary advantage through concerted action with his fellows, but in the end organized capital has its way. The best that he can hope for is the market price of labor, fixed by factors over many of which he has not the slightest control.

"Sign or get out" is neither the substance nor the language of a free contract. The worker can't "get out," and when he signs not because he wishes to sign but because he is forced to sign or starve, he has certainly not entered into a contract. He has submitted, as Leo XIII has written, to force, and is the victim of fraud and injustice. And, at least up to the present time, the law has not afforded any adequate remedy against this iniquity. Ballots, the wage-earner has learned, have proven useless. How much farther need capital go to convince him that he can find a remedy in bullets?

The Teapot Dome scandal has shown the country how the capitalist can block the machinery of the courts. The Amoskeag Mill scandal illustrates, in a striking manner, the futility of appealing to a legislature in a State dominated by a corporation.

The Amoskeag Manufacturing Company of Manchester, New Hampshire, a corporation which owns and operates some of the largest textile mills in the world, has for years been involved in labor difficulties. After a strike in 1922-23 which lasted nearly a year, the employees, or some of them, returned to work at a reduced wage. Early in 1924, the company proposed a further average reduction of about twenty per cent, alleging that it was actually losing money by keeping the mills open. The workers were forced to agree. But by November a new situation had developed. The treasurer of the company had submitted a statement to the workers showing that in the year ending May 30, 1924, the corporation had actually lost \$2,851,131, and on this figure it had based the necessity of decreasing wages. It soon appeared, however, that this claim was absolutely false. Publication of the income-tax returns proved that the company had paid an income tax which showed profits of approximately \$5,000,000, in the last five months of 1923 alone. (AMERICA, November 15, 1924.) Even the company's directors were moved to ask why "one report was submitted to the directors" at the time of the strike, "and another diametrically opposite in meaning to the Federal Government."

On March 19 of the present year, Senator McCarthy of Manchester asked the State Senate to investigate "whether and to what extent" any corporation in the State "had violated any laws of the State, or to what extent the property of citizens of the State had been placed in jeopardy by unlawful acts of any corporation." Senator McCarthy "frankly admitted that the resolution was aimed at the Amoskeag Manufacturing Company which, he claimed, made a return to the Federal income-tax department showing a profit of more than \$4,000,000 and another to the Manchester assessors showing a loss of more than \$2,000,000, in asking for abatement of taxes." The Senator contended that the people of the State had a right to

know which of these reports set forth the true condition of the company.

In view of the history of the Amoskeag corporation, this was stating the case with extreme mildness. On face of the records a great corporation had lied. It is highly improbable that it paid taxes to the Federal Government on profits which it did not receive. The conclusion seems justified that the company lied in its claim that it had been operating at a loss; that it was guilty of injustice in citing this alleged loss as a reason for reducing the wages of its employes; and that it was guilty of fraud in seeking a reduction of city taxes on the ground of bankruptcy.

But the New Hampshire Senate was not interested in investigating the conduct of the largest corporation in the State. A "Senator" who, when not engaged in making laws works for the Amoskeag Manufacturing Company, objected. Senator McCarthy voted for his resolution, fifteen Senators voted against it, and there the matter ended. What redress in a legislature which will not investigate even when charges of the gravest nature are preferred? And New Hampshire is not alone in its corporation-ridden legislature.

The corporations are much troubled over the rise of "anarchy" and lawlessness. Their officials contribute to pious undertakings, and crowned with a halo of reflected sanctity preach most edifying homilies on "the obligation in conscience of obeying every law without exception." But it is neither the Socialist nor the Red who constitutes the greatest danger to the welfare of State. The real source of corruption is found in pharisaical corporation officials who dishonor religion by allying it with tyranny and dishonesty. Professing obedience to a law which they scorn when it interferes with profit, they are teaching the worker to discard the ballot for the bullet.

PAUL L. BLAKELY, S.J.

Note and Comment

Franco-German-English Industrial Alliance

IN one of his recent articles Arnold Rechberg again emphasizes his favorite theme of the ultimate necessity of a Franco-German industrial alliance, which he considers inevitable and even now in the process of formation. Although its development will be slow, because brought about by private understandings and not by international agreement, as he had planned, yet the results will be the same. All political attempts to prevent this coalition of French ore and German coal, he is certain, will be utterly futile. In the union of German industry with the French, including the Pas-de-Calais, the Borinage, Lorraine, the Saar district, the Ruhr and Upper Silesia, he sees the formation of a great industrial power.

That is why England tried for years to counteract the efforts

at a union of these two industries, making use finally even of the Dawes Plan. But all these endeavors to cross the tendency towards coalition could not do away with the fact that French ore and German coal needed each other, and so the coalition came after all, even after the Dawes Plan had been accepted.

He holds that England will attempt to interfere with this union so long as there is any possibility of success, but that once it has been irrevocably brought about, England herself will join the coalition. Thus would finally come about the triple industrial entente he has constantly advocated: "I always was persuaded that the union with the vast economic resources of the British Empire will be of the greatest service for the coalition of the French and German industries." It may be recalled here that his original suggestion for solving the reparations tangle was that in place of demanding money payments, England and France should each take, as their equivalent of the reparations, a fifteen per cent share in German industry.

Cardinal Bonzano and
the Friars Minor

AMERICAN Catholics will naturally be interested to learn that the former Apostolic Delegate to the United States, Cardinal Bonzano, was recently installed as Protector of the Friars Minor in the Church of St. Anthony in Rome. He was received with solemn ceremony at the entrance of the sacred edifice by the Minister General of the Friars Minor, the faculty and students of the International College. Referring to the saints and sages whom, during the seven centuries of its existence, this Order has given to the world, the Cardinal pointed out that its task today is as great and important as ever, for it is called to be the blessed peace-maker in a world filled with fratricidal strife, with wars and rumors of wars.

The Black Shame
of Lynchings

IT IS gratifying to learn that the number of mob murders in the United States during the last year was but one-half that of similar crimes committed in 1923. There were still, however, sixteen victims of lynching and that is sixteen victims too many for the honor and good name of our country. Yet, according to the statement of Professor Monroe M. Work, of Tuskegee Institute in Alabama, this is the very lowest figure since records of the evil were kept. The next lowest numbers of lynchings were 38 in 1917 and 32 in 1923. So far four lynchings have already taken place within the three months of the present year, including the burning of a negro at the stake. These outrages are a challenge to the spirit of Christianity in the land. It is urged that we lift aloud our voices and make effective the cry for a lynchless land in the years to come. In the records of lynching the persons put to death in what we commonly designate as riots are not included, but generally those instances only are given in which particular individuals are seized and put to death for alleged particular offenses.